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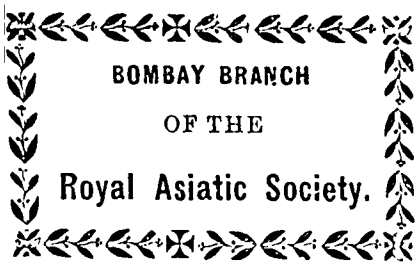


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Part II Ch. 1

# OC. TEXTS AT PRESS, AND PREPARING.
## GENERAL NOTICES.

## DVANCE SUBSCRIPTIONS NEEDED.

s named as at press on p. 4 of the Cover of the Early English Text the following Texts are also *at press* or preparing for the Society :—

### ORIGINAL SERIES.

**Life and Death of Mary Magdalene,** from the 2 MSS., ab. 1620 A.D. (*Text in type.*)
**anslations, from Boethius, Plutarch,** &c., edited by Miss Pemberton. (*At Press.*)
**l History,** re-edited by Dr. Thomas Miller. (*At Press.*)
**ns,** 1163-75, ed. from unique Cambridge MSS., by Miss Mary Bateson. (*At Press.*)
, from the Vercelli MS., re-edited by I. Gollancz, B.A.
s to Latin Prayers and Hymns, edited by Dr. F. Holthausen.
**rtyrology,** edited from the 4 MSS. by Dr. G. Herzfeld.
**ves of Saints,** MS. Cott. Jul. E 7, Part IV, ed. Prof. Skeat, Litt. D., LL.D.
**n Homilies and Lives of Saints** not accessible in English editions, including MS., &c., edited by Prof. Napier, M.A., Ph.D.
**salms ;** all the MSS. in Parallel Texts, ed. Dr. H. Logeman and F. Harsley, B.A.
xt, &c., ed. Prof. Zupitza, Ph.D.
oc, edited by Prof. G. Hempl.
ilies, 13th century, ed. Rev. Dr. R. Morris.
et: 5 Texts, Anglo-Saxon, Early English, Caxton, &c., ed. Rev. Dr. R. Morris.
the Northern Dialect, from a Cotton MS., ed. Rev. Dr. R. Morris.
**Game, a Book of Huntynge** for Hen. V, when Prince of Wales, ed. Mr. T. Austin.
ns, &c., edited from the Vernon MS. by the Rev. H. R. Bramley, M.A.
erse), from the unique MS., ed. by Miss Mary Bateson and Prof. E. Kölbing, Ph.D.
V, containing Preface, Index, and Glossary. Edited by Dr. W. E. Mead.
**Lives of Saints,** Standard Collection, from the Harl. MS., ed. Dr. C. Horstmann.
**English Lives of Saints,** ed. Dr. C. Horstmann.
**Festialls,** ab. 1400 and 1440 A.D., ed. Dr. C. Horstmann.
**asionals,** edited by Dr. R. von Fleischhacker.
rd Tollemache's MS., &c., edited by Dr. R. von Fleischhacker.
**ds and Documents,** from unique MSS., ed. Dr. Lorenz Morsbach.
**Poems,** and other **Boccaccio englishings,** edited by Prof. J. Zupitza, Ph.D.
**St. Edmund,** ed. from the MSS. by Dr. Axel Erdmann.
**gton's Mirror of Life,** from Jn. of Waldby, ed. Sidney J. Herrtage, B.A.
**gland to 1327 A.D.,** Northern verse (42,000 lines), ab. 1400 A.D., ed. M. L. Perrin, B.A.
**. Wills from the Probate Registry at Somerset House.** (*Editor Wanted.*)
**s,** edited by A. Gibbons, Esq.
**Wills,** edited by William Cowper, Esq.
**ills,** edited by Walter Rye, Esq.
**f Osency Abbey and Godstow Nunnery,** englisht c. 1450, ed. Rev. A. Clark, M.A.
**Sons,** edited from the unique Harl. MS. 326, ab. 1500 A.D., by Dr. Leon Kellner.
**itles,** edited from Mr. Gurney's unique MS. by Alfred W. Pollard, M.A.
ed from the unique Laud MS. 595, by Dr. E. Wülfing.
m the Vernon and other MSS., edited by the Rev. H. R. Bramley, M.A.
**ecies,** edited from the MSS. by Prof. Brandl, Ph.D.
**iterative Poems,** edited from the MSS. by Dr. L. Morsbach.
**ems,** a collection from MSS., edited by Dr. K. D. Buelbring.
the Lichfield MS. 16, ed. Miss Rosa Elverson, LL.A., and Miss Florence Gilbert.
**unch Chronicle,** from Sir A. Acland-Hood's unique MS., ed. by Miss Mary Bateson

### EXTRA SERIES.

**Boloyne, or Last Siege of Jerusalem,** 1181, ed. by Dr. Mary N. Colvin. (*At Press*
**he 6 MSS. of the Ancren Riwle,** ed. Prof. Dr. E. Kölbing.
**unæus de Proprietatibus Rerum,** re-edited by Dr. R. von Fleischhacker.
**Lyrics,** re-edited from the MSS. by Mr. Hermann Deibling.
**against the Feuer Pestilence,** 1564, 1573, 1578. Ed. A. H. and M. Bullen. Pt. II
**Boctus and Sidrac,** edited from the MSS. by Dr. K. D. Buelbring.
**Clariodus,** re-edited by Dr. K. D. Buelbring.
ed from the MSS. by Dr. K. D. Buelbring.
ted from the MSS. by Dr. K. Luick.
**'s Chronicle of England,** from the Inner Temple MS., ed. by Dr. W. E. Mead.
**biage and Travaile,** re-edited from the Cotton MS. Titus C 16, &c., by Miss M. Bate
**elin,** re-edited from the unique MS. by Dr. K. D. Buelbring.
**;** Copland's Version, edited by Prof. Zupitza, Ph.D.
**le of Glass,** re-edited from the MSS. by Mr. J. Shick.
**usalem,** Text A, edited from the MSS. by Dr. F. Kopka.
**uis Ecclesie Sancti Bartholomei Londoniarum:** the 15th century c
. Vol. I. Text, Bix, ed. Norman Moore, M.D.
**ns,** re-edited from the unique MS. Douce 302, by Dr. F. Wülfing.
**rcham's Works,** re-edited by Professor Konrad, Ph.D.
**de** and other early Treatises on Education, ed. G. Collar, B.A.

*Jan.* 1890. With this go out, 1. for the Original Series 1889,—in which the Society could not afford—Two Reprints,—those of Nos. 16 an Series: 16. *The Booke of Quinte Essence*, ed. F. J. Furnivall, 1866, and 26 *Prose and Verse* from R. Thornton's MS. at Lincoln, ed. Rev. G. Perry, and Dr. Furnivall; 2. to those members who have paid the 1890 subs Text of the Original Series for 1889, No. 94, *Aelfric's Metrical Lives* ed. Prof. Skeat; β. the Society's Extra Series Texts for 1890, LVII. Cax collated with its French original, ed. M. T. Culley and F. J. Furnivall, a unique *Blanchardyn and Eglantine*, 1484, ed. Dr. Leon Kellner, wit Introduction by the Editor on Caxton's Syntax and Style.

The other Original Series Text or Texts for 1890 will be such one or tw afford, of Dr. C. Horstmann's 'Capgrave's *Life of St. Katherine*,' Dr. Complete English *Prose Psalter*,' which have been long in type, and Mr. *Exeter-Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cat Text, with a modern englishing. In 1890 will also, no doubt, be ready, Parts VI and VII of the *Cursor Mundi*, by Dr. Haenisch, Dr. Kal with Forewords by the editor, Dr. Richard Morris; also Miss Mary B Trivet's *French Chronicle*, englisht ab. 1440, and George Ashby's *Poems*, of these will form the issues for 1891 and 1892. **Members are there Advance Subscriptions, in 1890 for 1891 and 1892, in order that the** be issued to them as soon as the editions are finisht. The Society's ex that Editors must be taken when they are in the humour for work. All furtherers of the Society's purpose will be ready to push-on the issue Members who care only a guinea a year (or can afford only that sum) for language and our nation's thought, will not be hurt by those who do, in advance; on the contrary, they will be benefited, as each successiv then be ready for issue on New Year's Day. Lists of other Works in Society are on the last page of the Cover and the first of this inside Members are askt to realise the fact that the Society has now [illegible] years' w at its present rate of production,—and that there is from 100 to 200 more y after that. The year 2100 will not see finisht all the Texts that the Socie

For the Extra Series of 1891, Part III of *Guy of Warwick*, ed. Prof. Zu Mr. Donald's edition of the prose Romance of *Melusine*, ab. 1500 A.D., and the first englishing of Thomas a Kempis's *De Imitatione Christe*, ab. 1430–4 It will therefore be necessary to ask Members for advance Subscriptions, Books for 1891 and 1892 may be issued when they are ready in 1890. Extra Series books for 1892 are almost sure to be ready. Two are in type,

Mr. Sidney J. Herrtage is preparing his edition of the 15th and 16 Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, prose version by Jean Gallopes, from Mr. Henry Hucks Gibbs's MS., generously promist to pay the extra cost of printing the French text, and two of the illuminations in his MS.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis Senlis, wrote his first verse *Pelerinaige de l'Homme* in 1330–1 when he w or six years after, in 1355, he revised his poem, and issued a second ve the only one that has been printed. Of the prose representative of the f prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright Tub in 1869, from MS. Ff. 5. 30 in the Cambridge University Library his prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Univ hristi, Oxford;[2] and the Laud Collection in the Bodleian, no. 740. A co alcot is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. wh Mr. Sidney J. Herrtage for the E. E. Text Society. The Laud MS. 7 ndent and modernised, in the 17th century, into MS. Ff. 6. 30, i iversity Library:[3] "The Pilgrime or the Pilgrimage of Man in this V ll. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, scribed by S. G. 1649; and from thence by W. A. 1655." This last cop by, or its story reported to, Bunyan, and may have been the groundwo It will be edited by Mr. Herrtage for the E. E. T. Soc., its text r

[illegible] born about 1295. See Abbé Goujet's *Bibliothe que française*, Vol. IX, p. [illegible]
[2] MSS. have not yet been collated, but are believed to be all of the [illegible] MS. [illegible] in the Pepys Library.

Herrtage's edition of the *Gesta Romanorum* for the Society. In
Hopes—a clerk of Angers, afterwards chaplain to John, Duke of
ce—turned Deguilleville's first verse *Pelerinaige* into a prose
*ine*.[2] By the kindness of Mr. Hy. Hucks Gibbs, as above men-
ext will be printed opposite the early prose northern Englishing

Deguilleville's *Pelerinaige de l'Homme*, A.D. 1355 or –6, was englisht
1426. Of Lydgate's poem, the larger part is in the Cotton MS.
2–308). This MS. leaves out Chaucer's englishing of Deguilleville's
*Virgin*, of which the successive stanzas start with A, B, C, and run
d it has two gaps, of which most of the second can be fild up from
rfect MS. Cotton, Tiberius A vii. The rest of the stopgaps must
French in Harleian 4399,[3] and Additional 22,937[4] and 25,594[5] in
ydgate's version will be edited in due course for the Society.
*inaige de l'homme* in its two versions, Deguilleville wrote a second,
orps," and a third, "de nostre seigneur Iesus." Of the second, a prose
e *Pilgrimage of the Sowle* (perhaps in part by Lydgate), exists in the
Hatfield, Cambridge (Univ. Kk. 1. 7, Caius', Oxford (Univ. Coll. and
n's edition of 1483. This version has 'somewhat of addicions' as
shortenings too, as the maker of both, the first translator, tells us in
es out the earlier englisher's interesting Epilog in the Egerton MS.
f the *Sowle* will be edited for the Society after that of the *Man* is
allopes's French opposite it, from Mr. Gibbs's MS., as his gift to the
nage of Jesus, no englishing is known.
-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Ves-
*glish Texts* for the Society, and Mr. Harsley has edited the latest
terbury Psalter. Dr. Logeman then raised the question of how th
treated; and he was authorised to prepare a Parallel-Text editi
from all the MSS., to test whether the best way of printi
group, or in two—in each case giving parts of all the MSS.
respective Roman and Gallican Latin originals. If collation proves
ot go together on successive pages, there will be two Parallel-Texts,
S. following the Roman version, and the other, of those glossing the
rt will be made to get the whole into one Parallel-Text. This Text
but as the Society has not yet committed one in Anglo-Saxon, it
w. And every student will rejoice at having the whole Psalter
the most convenient form. Dr. Logeman and Mr. Harsley will be
llel-Text. The Early English Psalters are all independent versions,
tely in due course. The first will be the earliest complete prose
ngly attributed to Shoreham. It is all in type, edited by Dr. K. D.
S[illegible], and will be issued to Members in 1890.
nces of Prof. Arber, some of the books for the Early-English Ex-
ersity of London will be chosen from the Society's publications, the
ertaken to supply such books to students at a large reduction in price.
sales will be applied to the Society's Reprints. Five of its 1866 Texts,
till need reproducing. Donations for this purpose will be welcome.
to the Hon. Sec., Mr. W. A. Dalziel, 67 Victoria Rd., Finsbury Park,

ded that *fresh Subscribers are always wanted*, and that the Committee
ort notice, send to press an additional Thousand Pounds' worth of work.
the Original Series must be prepared for the issue of the whole of the
*of Saints*, under the editorship of Dr. Carl Horstmann. The Society
y of them, even though some are dull. The Sinners would doubtless be
ting. But in many Saints' Lives will be found interesting incidental
thers' social state, and all are worthful for the history of our language.
lookt on as the religious romances or story-books of their period.

Hy. Hucks Gibbs's MS.
d in France, late in the 15th or early in the 16th century.
ning only the *Vie humaine*.
ning all the 3 Pilgrimages, the 3rd being Jesus Christ's.
ming the *Vie humaine* and the 2nd Pil[illegible] *de l'ame*: both incom[illegible]
[illegible] little d[illegible]

The Standard Collection of Saints' Lives in the Corpus and Ash
MS. 2277, &c. will repeat the Laud set, our No. 87, with additions.
differences between the foundation MS. (the Laud 108) and its follo
prevent quite unwieldy collations, Dr. Horstmann decided that the
alone, as the first of the Series of Saints' Lives. The Supplementa
and other MSS. will form one or two separate volumes. The Glos
discussion of sources, and of the relation of the MSS. to one
in a final volume.

When the Saints' Lives are complete, Trevisa's englishing of *Bar
tibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the
taking. Dr. R. von Fleischhacker will edit it. Prof. Napier of
the whole of our MS. Anglo-Saxon in type, and accessible to st
Society all the unprinted and other Anglo-Saxon Homilies which are
edition of Ælfric's prose,[1] Dr. Morris's of the Blickling Homilie
Ælfric's Metrical Homilies. Prof. Kölbing has also undertaken for t
a Parallel-Text of all the six MSS. of the *Ancren Riwle*, one of the mos
documents of Early English.

In case more Texts are ready at any time than can be paid for by the
they will be dated the next year, and issued in advance to such Membe
subscriptions. The 1886–7 delay in getting out Texts must not occur a
be avoided. The Director has copies of 2 or 3 MSS. in hand for futur

Members of the Society will learn with pleasure that its example
only by the Old French Text Society which has done such admirable w
Profs. Paul Meyer and Gaston Paris, but also by the Early Russian
set on foot in 1877, and has since issued many excellent editions of

Members will also note with pleasure the annexation of large trac
rritory by the important German contingent under General Zupitz
orstmann, volunteers Hausknecht, Sinenkel, Haenisch, Kaluza, Hu
c. &c. Scandinavia has also sent us Dr. Erdmann; Holland, Dr.
rof. Paul Meyer—with Gaston Paris as adviser;—Italy, Prof. Latt
represented by Prof. Child, Dr. Mary Noyes Colvin and Prof. Perri
ready help, which the Society's work has cald forth from the Cont
States, have been among the pleasantest experiences of the Society
cheer amid all troubles and discouragements. All our Members
recognise that the bond their work has woven between them and th
antiquity across the seas is one of the most welcome results of the

Among the MSS. and old books which need copying or re-edit

## ORIGINAL SERIES.

**Maumetrie**, from Lord Tollemache's MS.
**The Romance of Troy.** Harl. 525.
**Biblical MS.**, Corpus Cambr. 434 (ab. 1375).
**Purvey's Ecclesie Regimen**, Cot. Titus D 1.
**Hampole's** unprinted Works.
**The Prikke of Love.**
**Þe Clowde of Unknowyng**, from Harl. MSS. 2373, 959, Bibl. Reg. 17 C 20, &c.
**A Lanterne of Li3t**, from Harl. MS. 2324.
**Soule-hele**, from the Vernon MS.
**Lydgate's** unprinted Works.
**Boethius**, A.D. 1410, &c.; **Pilgrim**, 1426, &c. &c.
Unprinted Poems and Treatises from the Vernon and Simeon MSS.
**Lydgate and Burgh's 'Secreta Secretorum,'** from Sloane MS. 2464.
**Early Treatises on Music: Descant, the Gamme, &c.**
**Cato, Great and Little**, with Proverbs, &c., from the Vernon and other MSS.
**The Nightingale and other Poems**, from MS. Cot. Calig. A 2, Addit. MS. 10,036, &c.
**Lyrical Poems**, from the Vernon MS., &c.
" " &c., from Harl. MS. 2253.
**Stories for Sermons.** Addit. 25,719. Brit. Mus.
**Penitential Psalms**, by Rd. Maydenston, Bramd- &c. (Rawlinson, A. 389, &c.).

## EXT

**Erle of Tolous. Y**
**Sir Eglamoure. E**
**The Northern Ver**
**Le Morte Arthur, se**
**Sir Tristrem**, from the
**Sir Gowther. Dame**
**Orfeo** (Digby, 86).
**Dialogue between the**
**Barlaam and Josaphat**
**Amis and Amiloun.**
**Richard Cœur de Lyon**
**Sir Generides**, from Lon
**The Troy-Book fragme** in the Cambr. Univ. Libr
**Partonope of Blois**, &c.
**Gower's Confessio Am**
**Poems of Charles, Duke**
**Carols and Songs.**
**The Siege of Rouen**, fro Egerton 1995, Bodl. 3562,
**Pilgrimages to Jerusalem**
**Caxton's Dictes and S sophirs**, 1477, &c., parallel earlier MS. version.
**Mulcaster's Positions**, 15
**Jn. Hart's Orthographie, read English**, 1570.

[1] ...under and Director of the E. E. T. Soc. is Dr. F. J. Furnivall, 3 St. Georg ...W. Its *Hon. Sec.* is W. A. Dalziel, Esq., 67 Victoria Road, Finsbury Pa ...the Society is 21*s.* a year for the *Original Series*, and 21*s.* for the *Extra*

...Hardy is prepari... edition, with collations of all the M

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Ncl Hom
43123
LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

# ÆLFRIC'S HOMILIES.

## THIRD SERIES (CONTINUED).

Part II Vol 1

# ÆLFRIC'S HOMILIES.

## (THIRD SERIES.)

[Cotton MS. Julius E. VII, fol. 120, back. Partially collated with G. (=Gloucester fragments, ed. Earle) and O. (=Otho B. 10); both very imperfect.]

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## XXIII B.

### DE TRANSITU MARIAE AEGYPTIACE.

ÐAS HERIGENDLICESTAN GEHWYRFEDNYSSE ægþer ge dæda ge þeawa . and þa micclan hreowsunga . and swa ellenlic gewinn þære arwurðan[1] egyptiscan marian . hu heo hyre lífes tída on þam westene gefylde . of grecisc geþeode on læden gewende . paulus se arwurða diacon . *sancte* neápolis þære cyrcan .

Witodlice hit is geræd *þæt* raphahel se heah-engel wæ[illegible] sprecende . æfter þæra eagena forlætnysse . and e[illegible] þæra wulderfæstan onlihtnysse . and æfter *þam* forð-gewiten frecednyssum . þe hé of genered wæs . and þus . cwæð . soðlicc is swiðe derigendlic *þæt* [man][2] mancynnes digle geopenige . eft þære sawle is micel genyðrung . *þæt* mon þa wuldorfæst[illegible] godes weorc bediglige . for þam þingum ic nænige þinga ne for-suwige þa halgan gerædednyssa . se me gecydde *þæt* ic on gefealle on þone genyðredan cwyde þæs slawan þeawas[3] . se þone onfangenan tálent fram his hlaforde butan geweaxnysse ahydde on eorðan . ac ne sý mé nán man to úngeleafful be þam þingum writende þe ic gehyrde . and ge-axode on þissa wísan . ne gewurðe hit *þæt* ic on þam halgum gerecednyssum wæge oþþe ic þa spræce forsuwige :

### ITEM RATIO DE EADEM.

SUM WER WÆS ON ANUM MYNSTRE ON PALESTINA ÐÆRE mægþe on his lifes þeawum he wæs swiþe gefrætewod . se wæs fram cild-hade on munuclicum þeawum healice getýd . and gelæred . se

[1] Leaf 121. [2] man *seems required here.* [3] *Sic ; read* þéowes.

# ÆLFRIC'S HOMILIES.

## (THIRD SERIES.)

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## XXIII B.

### DEATH OF ST. MARY OF EGYPT (APRIL 2.)

THE most praiseworthy conversion, both in deeds and in morals, and the great repentance, and the very valiant conflict of the venerable Mary of Egypt, and how she fulfilled her life-time in the desert, all this did Paul, the venerable deacon of the church of holy Neapolis, translate from the Greek language into Latin.

Verily it is read, that Raphael the archangel was speaking to Tobit, after the loss of his eyes, and again after their glorious enlightenment, and after the past dangers from which he was delivered, thus saying: 'Truly it is very harmful that the secrets of mankind be revealed; and again it is a great disgrace for the soul that one should conceal the glorious works of God [1].'

For these reasons I will in no wise be silent concerning the holy records. He hath made known to me that I may fall into the disgraceful sentence of the slothful servant, who hid the talent received from his Lord, without increase, in the earth; but let no man be too unbelieving in me, when writing about those things, which I have heard and learnt by enquiry in this wise; may it never be that I should falsify the holy narratives or keep silence from speech.

### ACCOUNT OF THE ABOVE-NAMED SAINT.

There was a certain man in a minster in the country of Palestine; he was greatly graced by his conduct in life, and was from childhood highly instructed and learned in monastic customs, and was

[1] [Tobit, xii. 6.]

wæs geháten Zosimus ; Ðes witodlice swa ic ær cwæð . on ánum palestína mynstre fram frympe drohtnode . and he wæs on for-hæfednysse weorcum se afandedesta geworden on eallum þam munuclicum regolum ; And he ealle þæs regoles bebodu . and fulfremednysse þæs munuclican þeowtscypes untallice geheold . and he eac swilce wisan him þær sylf to-eacan geihte . for-þan þe he gewilnode his flæsc þam gaste under-þeodan ; Swá soðlice hé wæs fulfremod on eallum munuclicum[1] þeawum . þæt wél oft munecas of feorrum stowum . and of mynstrum to him cómon . þæt hí to his bysne . and to his lárum . hí gewriðon . and to þære onhyringe his forhæfednysse hí under-ðeoddon ; Ðás wisan he ealle on him hæbbende wæs . and he næfre fram þam smeagungum haligra gewrita his mód awenda (*sic*) ; And ealle þa godnyssa þe he bebréac . he wæs gast brucende . and án weorc he hæfde únforswigod . and næfre geteorod . þæt wæs sealm-sang mærsung . and haligra gewrita smeagung ; Wel oft eac swilce þæs ðe hí rehton . þæt he wære gefremed wyrðe beon þære godcundan onlihtnysse þurh æteowednyss fram gode þære gastlican gesihþe . swa þæt nán wundor [is][2] ne éac ungelyfedliç þincg . be ðæm þe drihten sylf cwæð ; Eadige beoð þa clæn-heortan . forðan þe hí god geseoð ; Swa miccle má þa gesceawiað þa opennysse þære godcundan onlihtnysse þe heora lichaman symle geclænsiað mid syfrum þeawum . and mid þurhwæcendlican mode forð heonon to under[3] þa toweardan mede on þære ecan eadignysse witodlice swá hé sylf sæde Zosimus . þæt hé sylf wære fram þam modorlicum beorðrum on þæt mynster befæst . and oþ þæt þreo and fiftigðe geár he wæs þær on þam regole drohtnigende . and æfter þysum he wæs gecnyssed fram sumum geþancum . swá swá he wære on eallum þingum fulfremed . and hé nanre máran láre bysene ne be-þorfte on his mode ; and he wæs þus sprecende . hwæðer ænig munuc on eorðan sy . þæt me mage aht niwes getæcan . oððe me on ænigum þingum gefultumian . þæs þe ic sylf nyte . oððe þæt ic on þam munuc-licum weorcum sylf ne gefylde . oþþe hweðer ænig þæra sy . þe westen lufiað . þe me on his dædum beforan sy ; Ðás and þysum gelícum him þencendum . him æt-stód sum engel . and him to cwæð . Eala þu Zosimus .

[1] Leaf 121, back. [2] is *seems required.* [3] *Sic ; read* under-fonne.

named Zosimus. This man verily, as I said before, lived from the beginning in a minster in Palestine, and he had become the most approved in works of self-denial, and in all the monastic rules. 24
And he blamelessly observed all the directions of the rule, and the perfection of the monastic service, and added similar practices for himself thereto, because he desired to subject his flesh to the spirit. So truly was he perfected in all monastic customs, that 28
very often monks came to him from distant places, and from [other] minsters, that they might bind themselves to his example and to his lore, and subject themselves to the imitation of his self-denial. He kept all these customs in himself, and he never turned 32
away his mind from the meditation of the Holy Scriptures. And all the goodnesses which he practised, he practised in the spirit, and one work he kept unceasingly and never tired of; that was psalm-singing, praise, and meditation on Holy Scripture. Very 36
often also, according to what they said, he was made to be worthy of the divine illumination through a revelation from God of the heavenly vision, so that [it is] neither a wonder, nor eke an incredible thing, concerning those whom the Lord Himself said, 40
'Blessed are the pure in heart, because they shall see God.' So much the more shall those behold the openness of the divine enlightenment, who ever cleanse their bodies by sober habits, and by a mind ever awake to receive hereafter the future meed in the 44
eternal blessedness; even as Zosimus himself said, that he himself had been committed to the minster from his mother's womb; and until his three and fiftieth year he was dwelling there under the rule, and after this he was assaulted by certain thoughts, as if [sup- 48
posing that] he were perfected in all things, and needed not in his mind the example of any more teaching; and he was thus speaking —'whether there can be any monk on earth who can teach me anything new, or advance me in any thing of which I myself know 52
nothing, or that I have not myself fulfilled in monastic works; or whether there be any of those who love the desert, who can be before me in his deeds."

Thinking these [things], and others like to these within himself, 56
there stood before him an angel and said to him, 'Oh, thou Zosi-

swiðe licwyrðlice þu gefyldest . swa þeah-hwæðere . nis nan man þe hine fulfremedne æteowe ; [1] Miccle máre is *þæt* gewinn *þæt* þe toweard is . þonne *þæt* forð-gewitene þeah þu hit nyte . ác *þæt* þu mæge ongytan . and oncnawan hu miccle synd oþre hælo wegas ; Far út of þinum earde . and cum to þam mynstre *þæt* neah iordane is geset ; He þa sóna witodlice of þam mynstre fór . þe he fram his cild-háde on drohtnode . and to iordane becom ealra wætera þam halgestan ; He eode þa innon þam mynstre þe him se engel bebeád . þá ongan he ærest sprecan to þam munece þe þæs mynstres geat bewiste . and he hine þam abbude gecydde . and him to gelædde ; Ða æft*er* þam onfangenum gebede . swa hit mid munecum þeaw is . he him to . cwæð . Hwænne come þu hider broðor . oþþe for hwilcum þingum geðeoddest þu þe to swa eadmodum munecum ; Zosimus him *and*wyrde ; Nis mé nán néod fæder þe to secgenne hwanon ic come . ac ic for lare intingan eow hér gesohte . forþon ic hér fela gastlica (*sic*) þeawa on eow geaxode . and[2] þa synd beforan gesegnes-se gode licwurðe ; Se abbod him to cwæð . god se þe ana gehealt . and gehæleð . swa fela mettrum-nyssa . hé þé and us on his godcundum bebodum gestrangige . and us gerecce þa weorc to begangenne þe him licige ; Ne mæg ænig mann oþerne getimbrian buton he hine sylfne gelomlice behealde . and hé mid syfrum *and*gyte *þæt* beo sylf wyrcende . god to gewitan hæbbende . ác swá þeah-hwæðere forþan þe þu cwæde *þæt* þe cristes soðe lufu hyder us gelædde . eadmodne munuc us to gesecenne ; Ac wuna hér mid ús gif þu forðy cóme . and us ealle se góda hyrde ætgædere féde mid þære gife þæs halgan gastes ; Ðysum þus gecwedenum[3] wordum fram þam abbode . Zosimus his cneowa gebigde . and onfangenum gebede on þam mynstre wunode . þær he geseah witodlice ealle witon on þeawu*m* and on dædum scinende . and on gaste weallende . and drihtne þeo[4]wigende . þær wæs unablinnendlic staþolfæstnys godes herunge æghwylcne dæg . and eac nihtes ; And þær næfre unnytte spræce næron . ne geþanc goldes[5] and seolfres . oþþe oþra gestreona . ne furðon se nama mid him næs

[1] Leaf 122. [2] *Here* beforan *is inserted* (*needlessly*). [3] gecwedenem, *alt. to* gecwedenvm (=gecwedenum) [4] Leaf 122, back. [5] *Here* oðð *(sic follows not wanted).*

mus! very well-pleasingly hast thou done;' nevertheless there is no man that showeth himself perfect. Much greater is the conflict which is before thee than that which is passed, though thou know it not; but that thou mayest perceive and understand how great are other ways of salvation, go out of thy native country and come to the minster that is placed near Jordan.' Then, verily, he departed immediately from that minster wherein he had lived from his childhood, and came to Jordan, the holiest of all waters; he went then within the minster to which the angel had directed him. Then began he first to speak to the monk who kept the minster-gate, and he made him known to the abbot, and brought him to him.

Then after the performance of prayer, as is the custom with monks, he said to him, 'When camest thou hither, brother, or for what reason hast thou joined thyself to such humble monks?' Zosimus answered him, 'There is no need for me, father, to tell thee whence I come; but I have sought you here for the sake of learning, because I have heard of many spiritual habits here amongst you, such as are well-pleasing to God beyond expression.' The abbot said to him, 'God, who alone preserveth and healeth so many infirmities, strengthen thee and us in His divine commands, and direct us to perform those works which please Him. No man may edify another unless he frequently look to himself, and unless he be himself working with sober mind, having God for a witness. Nevertheless, because thou hast said that Christ's true love brought thee hither to us, to seek us as a humble monk; now dwell here with us if thou camest for that purpose, and may the Good Shepherd feed us all together with the grace of the Holy Ghost.' At these words thus spoken by the abbot, Zosimus bowed his knees; and, after the performance of prayer, dwelt in the minster, where he saw verily all the elders shining in manners and deeds, fervent in spirit, and serving the Lord; where was unceasing steadfastness in God's praise every day, and also by night.

And there were never useless speeches there, nor thought of gold and silver, or of other treasures; nor even was the name [of them]

oncnáwen . ac þæt án wæs swiðost fram heom eallum geefst . þæt heora ælc wære on lichaman déad . and on gaste libbende ; Mid þam
92 soðlice hí hæfdon ungeteorodne[1] þæt wæron þa godcundan gesprǽcu . heora lichaman witodlice mid þam nyd-þearfnyssum anum feddon . þæt wæs mid hlafe . and mid wætere . to þam þæt hí þe scearpran on þære soðan godes lufu hí æteowdon þas weorc ;[2] Zosimus
96 behealdende hine sylfne geornlice to fulfremednysse aþened[e] gemang þam emn-wyrhtum . þe þone godcundan neorxne-wang butan ablinnendnysse geedniwodon . þa æfter þysum gẽnealæhte seo tíd þæs halgan lencten-fæstenes þe eallum cristenum mannum
100 geset is to mærsigenne . and hí sylfe to clænsunga for wurðunga þære godcundan þrowunga . and his æristes ; Ðæt geat soðlice þæs mynstres næfre geopenod wæs . ác symle hit wæs belocen . and hí swá butan æghwilcre gedrefednysse heora ryne [3] gefyldon . ne hit
104 næfre næs to geopenigenne buton wenunga hwilc munuc for hwilcere nydþearfe [4] út fóre ; Seo stow wæs swa westen and swá digle . þæt næs ná þæt án . þæt heo wæs úngewunelic . ac éac swilce uncuð þam land-leodum him sylfum . on þas wisan wæs se regol fram
108 ealdum tidum gehealden . and fram þysum weorcum is to gelyfanne . þæt god Zosimus on þæt mynster gelædde ; Nu ic wille æfter þysum areccan hu þæs mynstres gesetnysse healdende wæs on þam drihtenlican dæge þære forman fæsten-wucan þe we nemniað halgan
112 dæg þær wæron gewunelice gedóne þa godcundan gerynu . and þonne gemænsumedon heo þæs libbendan . and þæs únbesmitenan licha[5]man ures drihtnes hælendes cristes . and þonne æfter þam ætgædere hwon gereordende syþþan . wæron ealle on þæt gebæd-hus
116 gegaderode . mid gebigedum cneowum . and eadmodum gebede heora ælc oþerne grette . and heora abbudes eadmodlice bletsunga bædon . þæt hí on þam godcundan gewinne þe fæstlicor gestrangode wæron ; Ðysum þus gefylledum þæs mynstres geatu wæron
120 geopenode . and hí þone[6] þisne sealm-sang sungon togædere ; *Dominus* illuminatio mea et salus mea quem timebo ; And swa æt-gædere út fóron . ænne oððe twégen on þam mynstre hí forléton . næs ná to þam . þæt hí[7] þa begytanan gestreon heoldon ;

[1] *Supply* þeaw ? [2] I think this stop should *precede* þas weorc.
[3] rine, *alt. to* ryne. [4] MS. nydþeafe. [5] Leaf 123. [6] *Read* þonne. [7] MS. he.

recognised amongst them; but this alone was most earnestly striven for by them all, that each of them should be dead in body and living in spirit. 96.

At the same time they had verily an unfailing [custom], that is to say, divine conversations. Their bodies indeed they fed with mere necessaries alone, viz. with bread and water, to the end that they might show themselves the keener in the true love of God. 100 Zosimus beholding these works applied himself zealously to perfection among his fellow-workers, who renewed without ceasing the divine Paradise.

Then after this approached the time of the holy Lenten fast 104 which is appointed for all Christian men to celebrate, and for cleansing themselves for the worship of the divine Passion, and His resurrection. Now the gate of the minster was never opened, but it was always locked, and they thus fulfilled their course without 108 any distraction; neither was it ever to be opened, unless by chance any monk went out for any necessity. The place was so desert (lonely) and so secret, that it was not only that it was unfrequented, but even unknown to the people of the country them- 112 selves; in this wise the rule was kept from old times, and on account of these works it is to be believed that God led Zosimus to the minster. Now after this, I will relate how the ordinance of the minster was being kept. On the Lord's day of the first fasting- 116 week, which we name Holy Day, the Divine Mysteries were customarily celebrated there, and then they received the communion of the living and undefiled body of our Lord Jesus Christ; and then after that, after breaking their fast together in some degree, 120 they were all gathered in the house of prayer with bended knees and humble prayer, and greeted each other, and humbly besought their abbot's blessing, that they might be the more surely strengthened for the divine conflict. These things being thus fulfilled, the 124 gates of the minster were opened, and they then sung together this canticle, [Ps. 27], '*Dominus illuminatio mea et salus mea; quem timebo.*' And thus they went out together; one or two they left in the minster, [but] it was not to the end that they should keep safe 128 the acquired treasures—there was no such thing there—but that

Næs þǽr swilces nán þincg . ac *þæt* hí *þæt* gebed-hus butan þam godcundan symbelnyssum ne forléton . and heora æghwilc hine sylfne metsode swá swa he mihte oþþe wolde . sum him mid bær þæs lichaman genihtsumnysse . sum .þæra palm-treowa æppla . sum beana mid wætere ofgotene . sum nan þincg buton þone lichaman ænne . and þone gegyrlan . ac hi wæron gefedde mid þæs gecyndes neadþearfnysse ábǽde . *þæt* wæs mid þam wyrtum þe on þam westene weoxon . and hine þǽr æghwylc sylfne on forhæfednysse band swa him sylfum geþuhte . swá *þæt* heora nán nyste oþres wísan oþþe dæda ; Ðonne hí hæfdon iordáne þa eá oferfaren þonne asyndrede hine æghwilcne feor fram oþrum . and heora nán hine eft to his geferum ne geþeodde . ác gif heora hwilc oþerne feorran geseah wiþ his weard . he sona of þam siðfæte beah . and on oþre healfe wende . and mit him sylf*um* leofode . and wunode on singalum gebedum . and fæstenum ; On þas wísan witodlice *þæt* fæsten gefyllende . hi eft to þam mynstre cyrdon . ærðan dihtenlican æristes dæge . þæt wæs on þam symbel-dæge . þe we palmdæg gewunelice nemnaþ . æghwilc on his agenum ingehyde mid him sylfum habbende wæs . his agenes geswinces gewit[1]nysse hwæt he wyrcende wæs . and hwilcra geswinca sæde sawende . and heora nan oþerne ne axode on hwilce wisan he þæs geswinces gewin gefylde ; Ðis wæs witodlice þæs mynstres regol . and þus fulfremodlice wæs gehealden æghwilc swa ic ær cwæð . *þæt* hine sylfne on *þæt* westen to gode geðeodde . and mid hi*m* sylfum wunnon *þæt* hí mannum ne licodon buton gode sylfum ; Ða witodlice Zosimus mid þære gewunelican . ǽ . þæs mynstres Iordane *þæt* wæter ofer-for . lytles hwega for þæs lichaman ned-behæfednyssu*m*[2] mid him hæbbende . and on þæs regoles mærsunge geond *þæt* westen fór . and on þære tide þæs gereordes . and þæs gecyndes nydþearfnysse brucende . on niht on eorþan sittende . and hwon restende . and slép swa hwǽr swa hine seo ǽfen-repsung gemette ; And eft on ærne mergen fórgangende swa he wæs unablinnendlice on fóre geseted . and begangende . forðan þe he gewilnode swa swá he eft sæde . *þæt* hé sumne fæder on þam westene funde . þe hine on sumum þingum getimbrede þæs ðe he sylf ǽr ne cuðe ;

[1] Leaf 123, back. [2] MS. -nysse, *alt. to* -nyssvm (= -nyssum).

they might not leave the house of prayer without divine solemnities;
and each of them fed himself even as he could or would: some
bare with them a sufficiency for the body, some apples of the 132
palm-trees [dates], some beans moistened with water, some no-
thing save the body alone and the garment, but they were fed
with [that which] might wait upon the necessity of nature, that
is, with the herbs which grew in the desert; and there each 136
one bound himself in self-denial, even as it seemed well to him,
so that none of them knew the ways or deeds of others. When
they had gone over the river Jordan, then each one sundered
himself far from the others, and none of them joined himself 140
again to his companions; but if any of them saw another afar
[coming] towards him, immediately he turned out of his [chosen]
direction, and went another way, and lived by himself, and con-
tinued in perpetual prayers and fastings. Verily after accom- 144
plishing the fast in this manner, they returned again to the min-
ster before the Lord's resurrection-day, that is to say, on the
festival which we commonly call Palm-day; each one held within
himself, in his own conscience, the witness of his own labour, as to 148
what he was employed in, and the seeds of what labours he was
sowing; and none of them asked another in what wise he had
fulfilled the conflict of the labour.

Verily this was the rule of the minster, and thus perfectly was 152
each one preserved, as I before said, so that he joined himself
to God in the desert; and they fought with themselves in order
that they might not please men, but only God Himself.

Then verily Zosimus, according to the customary law of the 156
minster, went over the river Jordan, having with him a very little
for the necessities of the body; and in the observance of his rule
went across the desert, taking at due time a meal, and [supply-
ing] the necessity of nature, sitting at night upon the earth, 160
and resting little; and he slept wheresoever the close of evening
found him.

And again, in the early morning, [he kept] proceeding on his
journey as he was unceasingly determined, and going about, because 164
he desired, as he said afterwards, to meet a father in the desert

And swá six and twentig daga þæt færeld þurhţeah . swilce hé to sumum menn mid gewisse fóre; Đa þa seo tíd middæges to becom . þa oðstod to sumere hwile hine fram þam siðfæte ahæbbende . and east-weardes wendende . and hine gewunelice gebæd . forþan þe he gewunode on þam gesettum tídum þæs dæges þone ryne his siðfætes gefæstnian . and standende singan . and mid gebigedum cneowum gebiddan; Đa þa he soðlice sang . and mid þære geornfullan behealdnysse up locode . and þone heofon beheold . þa geseah hé him on þa swiðran healfe þær hé on gebedum stód . swa swa hé on mennisce gelicnysse on lichaman . hine æteowan . and þa wæs he ærest swiþe afyrht . forþan þe he wende þæt hit wære sumes gastes scin-hyw . þæt hé þær geseah ; Ac sona swa þeah-hwæþere mid cristes róde-tacne getrymmede hine . and him þone ege fram awearp ; [1]Đa eac witodlice se ende his gebedes wæs gefylled . he þa his eagan bewende . and þær soðlice man geseah westweardes on þæt westen efstan . and witodlice þæt wæs wífman . þæt þær gesewen wæs . swiðe sweartes lichaman heo wæs for þære sunnan hæto . and þa loccas hire heafdes wæron swá hwíte swá wull . and þa ná siddran þonne oþ þone swuran ; Đa wísan Zosimus georne behealdende wæs . and for þære gewilnedan swétnysse þære wuldorfæstan gesihðe . he fægen gefremed ofstlice arn . on þa healfe þe hé efstan gesah . þæt him þær æteowde ; Ne geseah hé witodlice on eallum þam dagum ær náne mennisclice gesihðe . ne nanre nytena . oþþe fugela . oððe wildeora hiw . and he forðy arn geornlice . and gewilnode to oncnawenne . hwæt þæt wildeora wære . þe him æteowde ; Sona swá hi[2] geseah Zosimus þa witodlice his ealdan ylde . ofer-getiligende ; And þæt geswinc his syð-fætes ne under-standende mid hrædestan ryne þenigende arn . forðam þe hé gewilnode hine geðeodan þam þe ðær fleah ; Hé witodlice hire wæs ehtende . and heo wæs fleonde ; Đa wæs Zosimus ryna hwæðra stic-mælum neár gefremed ; Đá þá hé swá neah wæs þæt heo mihte his stemne gehyran . þa ongan he forð sendan þyllice stemne mid hluddre clypunga wepende and þus . cwæð . Hwí fliehst þu me forealdodne syngigan . þu godes þeowen . geanbida mín for þam hihte þæs edleanes ðe þú swa micclum geswunce ; Stánd

[1] Leaf 124. [2] he, *alt. to* hi.

who might edify him in some thing which he himself knew not
before. And thus for six and twenty days he continued his jour-
ney, as if he were certainly going towards some man. When 168
the hour of noon approached, he stopped for some time, abstain-
ing from the journey, and turning eastwards; and prayed in the
usual way, because he was accustomed at a fixed hour of the day
to determine the course of his journey, and to sing standing, and 172
to pray with bended knees. Whilst then he sang, and with fervent
regard looked up and beheld the sky, then he saw on his right
side, as he stood in prayer, as if some one was appearing to him
in the likeness of a human form bodily, and thereupon he was 176
at first much affrighted, because he thought it was a delusion of
an [evil] spirit which he there saw. But nevertheless he instantly
fortified himself with the sign of Christ's rood, and cast away
his fear from him. Then also the end of his prayer was indeed 180
fulfilled; he turned his eyes, and there actually saw a person
hastening westwards in the desert, and in truth it was a woman
that was visible there; she was very swart of body by reason
of the sun's heat, and the locks of her head were as white as 184
wool, and they [reached] no farther than to the neck. Zosimus
was on this wise earnestly beholding, and on account of the [long]
desired sweetness of the glorious vision he ran very quickly, being
rendered glad, in the direction whither he had seen that hastening 188
which had there appeared to him. Truly before, in all those days,
he had seen no human appearance, neither the form of any beasts
or of birds or of wild animals; and he therefore ran eagerly, de-
siring to know what manner of wild creature that might be which 192
appeared to him. Verily as soon as Zosimus saw her, then, over-
coming his old age, and making nothing of the labour of his
journey, he ran on advancing with a very swift course, because he
desired to associate with that which there fled away; for he was 196
pursuing her, and she was fleeing. Then was Zosimus, by his
running, in some measure made nearer. When he was so near
that she could hear his voice, then began he to send forth such a
voice as this, with loud calling, and thus said, weeping, 'Why 200
fleest thou me, an aged sinner, thou servant of God? Wait for me,

and syle me þines gebedes bletsungan þurh þone god þe him nænne fram ne awyrpð ; Đas word soðlice Zosimus mid tearum geypte . þa becom heo yrnende to sumere stówe . on þære wæs getácnod swilce fordruwod burna . þa ða hí witodlice þyder becómon . þa scéat heo inn on þone burnan . and eft upp on oþre healfe ; Zosimus þa soðlice clypigende . and na hwider furð-clypigende[1] . stód þá on oþre healfe þæs burnan þe þær gesewen wæs . and to ge[2]ihte þa tearas þam tearum . and gemænig-fealdode þa sworetunga þam siccetungum . swá þæt þær nán þincg gehyred næs buton seo geomerung þæs heofes ; Đa witodlice se lichama þe ðær fléah . ðyllice stemne forð-sende and þus cwæð ; Đu abbod Zosimus miltsa me for gode ic ðe bidde . for þon ic ne mæg mé þé geswutelian . and ongean-weardes þe gewenden . forþon ic eom wíf-hádes mann . and callunga lichamlicum wæfelsum bereafod . swá swá þu sylf gesihst . and þa sceame mines lichaman hæbbende únoferwrigene ; Ac gif þu wille mé earmre forworhtre þine halwendan gebedu to forlætan awyrp me þon*ne* hyder þinne scyccels þe þu mid bewæfed eart . *þæt* ic mæge þa wíflican tyddernysse ofer-wreon . and to ðe gecyrran and þinra gebeda onfón ; Đa gegrap Zosimus swiðlic ege . and fyrhtu witodlice forþan þe he gehyrde *þæt* heo be his naman næmnede hine þone ðe heo næfre ær ne geseah . ne næfre fore secgan ne gehyrde . buton *þæt* he swutellice ongeat *þæt* heo mid þære godcundan fore-sceawunge onliht wæs ; He þa fæstlice swa dyde swa heo bebéad hine þam scyccelse ongyrede . þe he mid bewæfed wæs on bæclincg gewend hire to wearp ; Heo þa þæs[3] onfeng . and hire lichaman ofer-wreah ; And gegyrede hire be þam dæle þe heo mæst mihte . and mæst neod wæs to beheligenne ; Heo þa to Zosimam wende . and him to cwæð . Hwi wæs þe la abbod Zosimus swa micel neod . me synful wíf to geseonne . oððe hwæs wilnast þu fram me to hæbbenne . oþþe to witenne *þæt* þu ne slawedest swá micel geswinc to gefremmanne for minum þingum ; He þa sona on þa eorðan hine astrehte . and hire bletsunga bæd

219. G. *om.* And gegyrede hire.
220. G. oferhelianne (*for* beheligenne).
221. G. and heo ða hi (*for* Heo þa).
225. G. sona hine on [ða] eorðan streccan . . .

[1] clipigende *has two dots over the* y, *probably for expunction; it is wrongly repeated; read* forð-gangende.
[2] Leaf 124, back.
[3] *Here begins the* Gloucester Fragment, ed. Earle.

for the hope of the reward for which thou hast so greatly toiled. Stand and give me the blessing of thy prayer, through the God who rejecteth no man from Him.' These words Zosimus verily 204
pronounced with tears.

Then came she, running, to a certain place, in which were signs as it were of a dried up burn [stream]; when they had come thither, then she shot into the burn, and again up on the other side. 208
Then Zosimus crying aloud, and in no direction advancing (?) forwards, stood there on the other side of the burn which was there visible, and added tears to tears, and multiplied sighs upon sighs, so that nothing was heard there save the lamentation of mourning. 212
Then indeed the figure which fled there sent forth this voice and thus spake, 'Thou, Abbot Zosimus, have pity on me for God's sake, I pray thee, because I cannot show myself to thee and turn towards thee; for I am a person of female sex, and totally 216
bereaved of bodily clothing, even as thou thyself seest, and having the shame of my body uncovered. But if thou desirest to grant me, a poor evil-doer, thy salutary prayers, then cast me hither thy mantle with which thou art clothed, that I may cover my 220
womanly weakness, and turn to thee and receive thy prayers.'

Then indeed a great awe and fright seized Zosimus, because he heard her name him by his name, whom she had never before seen, nor had ever heard tell it before, except that he manifestly 224
perceived that she was enlightened with divine foreknowledge. Then he confidently did even as she had prayed him, ungirded the mantle with which he was clothed, and, turning his back, threw it to her. This she then received, and covered her 228
body, and girded herself about the part that she most required to do, and [which there] was most need to conceal. Then she turned to Zosimus and said to him, 'Why hadst thou, oh Abbot Zosimus, so great need to see me, a sinful woman, or what 232
desirest thou to have from me or to know, that thou hast not slacked to perform so great labour on my account?' Then he straightway prostrated himself on the earth, and besought her blessing; she in turn prostrated herself and besought his blessing. 236
Then after the space of many hours the woman said to Zosimus,

heo ongean hine astrehte . and his bletsunga bæd ; Ða æfter manega tída fæce cwæð þæt wíf to Zosime ; Đe gedafenað abbud
228 Zosimus to biddenne and to bletsigenne . forþan þu eart underwreðed mid þære [1]sacerdlican lare . and þu eart tellende cristes gerýnu mid þam gyfum þæra godcundlican æt his þam halgan weofode manegum gearum þeowigende ; Ðas word witodlice
232 gebrohton on Zosime micelne ege . and fyrhtu . and he wæs byfigende ; And hé wæs geondgoten mid þæs swates dropum ; Ða ongan hé sworettan swá swá eallunga gewæced on þam oreðe belocen . and þus . cwæð . Eala ðu gastlice modor . geswutela nu
236 hwæt þu sy . of þære gesihþe . forþam þu eart soðlice godes þinen ; Geþinga me nu of þam geongran dæle for þyssere worulde dead[2] gefremed on þam geswutelað on þe . seo godcunde lufu ealra swiðost þæt þu mé be naman næmdest . þone þu næfre ær ne
240 gesawe ; Ac for þam þe seo gyfu ne bið oncnáwen of þære medemnysse . ac gewuna . he is to getacnigenne of þære sawla dædum . bletsa þu me for drihtne ic þe bidde . and syle me þæt un-bereafigendlice gebæd þinre fulfremednysse ; Ða ongan heo[3] hire on-emn-
244 þrowigan þæs ealdan witan staðolfæstnysse . and cwæð . god sy gebletsod se ðe is sawla hælu tiligende ; Ða for-geaf heo Zosime andswarigende . AMEN ; Ða arisan hí butu of þære eorþan [*A gap in the story in* MS. Julius E. 7. *It is supplied, up to* l. 292, *from*
248 *the* Gloucester Fragments, ed. Earle.] [—þa ongan *eft*[4] þæt wif sprecan to þam ealdan and ðus cwæþ . Eala man for hwylcre wisán come þu to me synfulre . Swa-þeah hwæðre forþam þe seo gyfu þæs *haligan gastes to þam gerihte*[5] þæt ðu hwylce þenunga minon
252 lytlan lichaman to gehyðnysse gegearwige . Sege me hu nu to dæge on middan-earde cristes folc sy gereht . and hu ða cáseres oððe hu is nu gelæswod seo heord cristes rihtgeleaffullan gesam-

226. G. ongean þam heo eac hi astrehte ; G. wilnode (*for* bæd).
227. G. manegra tida ; G. Zosimum.
228. G. gebiddanne ; G. bletsianne forðam þe ðu.
229. G. are (*for* lare).
230. G. gyfum his godcundlicnesse and his.
231. G. þeowiende ; Ða.
232. G. ongebrohton Zosime ; G. fyrhto.
233. G. dropung.

[1] Leaf 125. [2] MS. deað ; *but read* dead, *as in* G ; (Latin version, *mortua*). [3] MS. he ; *read* heo, *as in* G. [4] *Supplied by guess.*
[5] *Letters or words printed in italics are indistinct or uncertain.*

'It befitteth thee, Abbot Zosimus, to pray and to bless, because thou art authorised by the sacerdotal dignity, and thou preachest Christ's mysteries with the gifts of divine things, serving at his holy altar for many years.'

These words verily brought upon Zosimus great awe and fright, and he trembled, and was suffused with drops of sweat. Then he began to sigh as if utterly weakened and choked in his breath, and thus said, 'Oh thou spiritual mother, reveal now who thou art in that appearance, because thou art verily God's handmaiden. Intercede for me now, [thou who art] rendered dead to the younger portion as regards this world; herein appeareth in thee the divine love most of all, that thou hast named me by name whom thou never before sawest. But because grace is not discovered by (personal) merit, but [its] wont is to be witnessed by the soul's deeds; bless thou me for the Lord's sake, I pray thee, and give me the prayer, never to be taken away, of thy perfection.'

Then she began to sympathise with the wise old man's steadfastness, and said, 'God be blessed who taketh care for the salvation of souls.' Then she gave Zosimus [her blessing, he] answering, 'Amen.'

Then they both arose from the earth. Then began the woman again to speak to the old man, and thus said: 'Oh man, for what purpose camest thou to me, a sinner? Nevertheless, since the grace of the Holy Ghost has directed thee so that thou mayest perform some small service to the advantage of my poor body, tell me how, now-a-days, Christ's people are governed in the world, and how the emperor's [matters stand]; or how the flock

234. G. sprecan (*for* sworettan); G. eallinga; G. and þam orðe.
236–8. G. forðam þe þu eart beforan drihtne gebungen and of þam strengran dæle þisse worulde dead gefremed.
238. G. gyfu (*for* lufu).
240. G. bið na oncnawen.
241. G. gewuna is hi to getacnienne; G. sawle.
242. G. þæt bebearflice gebed.
243. G. ongann heo; *om.* hire; G. emþrowian (*omitting* on).
245. G. *om.* se ðe is; G. hælo tiliend. Zosime (*alt. to* Zosimas) andswarode. Amen.
246. G. arison; G. buta.

nunga . Zosim*us* hire andswarode . Eala þu *halige modor* þinum
256 halgum gebedum god hæfð forgyfen staðolfæste sibbe . [*ac gelæst nú þá frefrunge unweorðlices*[1]] muneces . and for drihtne [*gebide for þám*] middan-earde and for me synfullum þæt me ne wurðe ge[*ídlod þæt*] geswinc þises sið-fætes . and se weg swa myccles
260 west[*enes* . *Þá cwæð héo* . *ðé gedaf*]enað abb*ot* zosim*us* for me and for eallum gebiddan forðam þe [*þú sý on þám sacerdh*]ade swa swa ic ær cwæþ . [*ac for ðínum þingum*] and for þam þe we habbað þæt gebod h[*yrsumnysse* . *þæt þe mé þurh ðé geboden is* . *mid gódum*]
264 willan ic do . and þus cweðende hi to *þam* [*éastan gewend*] *upah*-afenum eagum on þa healnysse and aþenedum earmum ongan gebiddan mid þære welera *sty*rungum on stilnesse swa þæt ðær næs eallinga nan stemne gehyred þæs þe man ongyten mihte . þæs
268 gebedes eac swylce zosim*us* nan þing ongytan ne mihte . He stod witodlice swa swa he sylf sæde byfiende and þa eorþan behealdende . and nan þing eallinga sprecende . He swor witodlice god him *to* gewitan on his wordum fore-settende þæt ða get þa þa heo
272 þus [*þurhwunode*] on þære gebedes astandendnysse he his eagan lythwon fram ðære eorðan up-ahof þæt he geseah hi up-ahefene swa swa mannes elne fram þære eorðan . and on þære lyfte hangiende gebiddan ongan . Ða þa he þis ges*eah* þa wearð he gegripen
276 mid mycelre fyrhto . and hine þa on eorðan as*trehte* and mid swate ofergoten wearð and swiðlice gedrefed . naht geþrystlæhte specan . butan wið him sylfum þæt án . [*drihten* . *gemiltsa mé* . ] Ða *þa he on* þære eorðan læg astreht þa g[*edréfed wearð hé on his geþance* .
280 *smeágende hwæðre*][2] hwon hit gast wære þæt ðær mid hwylcere hiwunga gebæde hi . Heo ða þæt wif hi bewende and þone munuc up arærde þus cweðende . To hwy gedre*fest þu* abb*ot* þine geþohtas to geæswicianne on me swylce ic hwylc gast syrwiende

[1] *Words within square brackets, and printed in italics, are supplied purely from conjecture; the Latin text has*—Sed suscipe indigni monachi consolationem, et per Dominum ora pro omni mundo et pro me peccatore ut non hujus cursus et itineris labor sine fructu mihi efficiatur tantæ solitudinis viâ. Et illa respondit ad eum: Te quidem oportet, abba Zosima, sacerdotii ut dixi habentem honorem pro omnibus et pro me orare; in hoc enim et vocatus es. Sed quia obedientiæ præceptum habemus, quod mihi a te jussum est, bona faciam voluntate.

[2] Lat. 'scandalizabatur in mente putans ne spiritus esset, qui se fingeret orare'

of Christ's right-believing congregation is now pastured.' Zosimus answered her: 'Oh thou holy mother, God hath granted permanent peace to thy holy prayers. [But fulfil the consolation of an unworthy] monk, and for the Lord's sake [pray for the] world and for me, a sinful man, that the toil of this journey may not be [rendered vain] to me, and the way over so much desert.' [Then said she:] 'It becometh thee, abbot Zosimus, to pray for me and for all, because that [thou art in the priest]hood, as I before said. [But for thy sake] and because we have the command of obedience, [that which is commanded me by thee] I will do with a good will.' And thus saying, she, [having turned to the east,] with eyes uplifted towards heaven and with her arms stretched out, began to pray with the motions of her lips in silence, so that no voice at all was heard that anyone could perceive; and thus Zosimus could not understand anything of the prayer. He stood indeed, as he himself said, trembling and looking down upon the earth, and speaking nothing at all. He swore verily, taking God as a witness to his words, that while she thus [continued] in the perseverance of her prayer, and he lifted up his eyes a little while from the earth, that he saw her lifted up, as it were the space of a man's ell, above the earth, and began to pray hanging in the air. When he saw this, he was seized with great fright, and prostrated himself on the earth, and was suffused with sweat and vehemently agitated. He durst not speak anything, save only, to himself, ¶['Lord, have mercy upon me']. Whilst then he lay prostrate on the earth, he [was troubled in his mind, considering whether] at all it might be a spirit that, by some strange appearance, was praying there. She then, I mean the woman, turned about and lifted up the monk, thus saying: 'Why dost thou trouble thy thoughts to take offence at me, as if I were some spirit praying deceitfully? But know, thou man, that I am a sinful woman, though endued, nevertheless, with

gebedu fremme . Ac wite þu man þæt ic eom synful wif . Swaþe*ah*-hwæðere utan ymbseald mid þam halgan fulluhte . and ic nan gast ne *eom* ac æmerge and axe and eall flæsc and nan gast*lice* [*hiwunge hæbbende* . Ða *heo ðus cw*]æþ *heo* hire andwlitan gebletsode[1] mid þære halgan rode-tacne . and hire eagan *and we*leras and eac hire breost mid þære bletsunga heo getrymede and þus *cwæð*. God us alyse abb*ot* zosim*us* fram urum wiðerwinnan and fram his anbr*inc*gellan forðam þe his æfst is mycel ofer us . Ðas word *se ea*lda *hy*rende hine adune as*trehte* . ] [*Here both* MSS. *fail. The Latin version has*:—et apprehendit pedes eius, dicens cum lacrymis : Obsecro te per Dominum Iesum Christum, verum Dominum nostrum, qui de virgine nasci dignatus est, pro quo has carnes expendisti, vt nihil abscondas à seruo tuo, quæ es, et vnde, et quando, vel ob quam caussam solitudinem hanc inhabitasti, sed et omnia, quæ circa te sunt, edicito mihi, vt Dei magnalia facias manifesta. Sapientia enim abscondita et thesaurus occultus, quæ vtilitas in vtrisque? sicut scriptum est. Dic mihi omnia propter Deum; nec enim pro gloriatione aut ostentatione aliquid dicis, sed vt mihi satisfacias peccatori et indigno. Credo enim Deo, cui viuis, cum quo et conuersaris, quoniam ob huiuscemodi rem directus sum in hanc solitudinem, vt ea quæ circa te sunt, Deus faciat manifesta. Non enim nostræ virtutis est, iudiciis resistere Dei. Nisi fuisset acceptabile Christo Domino manifestare te et qualiter decertasti, nec teipsam permiserat videri ab aliquo, nec me confortaret tantam properare viam, nusquam valentem progredi, aut potentem de cellâ meâ procedere.

Cap. XII. Hæc eo dicente, sed et alia plura, eleuans eum mulier, dixit: Verè erubesco, ignosce abba meus, dicere tibi turpitudinem meorum actuum : tamen quia vidisti nudum corpus meum, denudabo tibi et opera meorum actuum, vt cognoscas quàm turpis luxuriæ et opprobrio confusionis repleta est anima mea. Non enim, vt tuipse considerasti, propter aliquam gloriam, quæ circa me sunt volo narrare. Quid enim potero gloriari, quæ diabolo

[1] Lat. 'favilla et cinis et totum caro et nihil spiritualis phantasiæ aliquando vel ad mentem reducens. Hæc dicens, signo crucis signat frontem suam,' &c.

holy baptism; and I am no spirit, but embers and ashes, and all flesh, and [having no spiritual appearance.' When she had thus said], she blessed her face with the holy sign of the cross, and she fortified her eyes and lips and even her breast with the sign of blessing, and thus said: 'God deliver us, Abbot Zosimus, from our adversary and from his instigations, because that great is his spite against us.' The old man, hearing these words, prostrated himself, [and seized her feet, saying with tears: 'I conjure thee, by the Lord Jesus Christ, our true Lord, who condescended to be born of a virgin, for whose sake thou hast wasted this thy flesh, to hide nothing from thy servant, as to who thou art, and whence, and when or for what reason thou didst first dwell in this solitude; but tell me all things about thyself, that thou mayest make manifest the wondrous doings of God. For as to hidden wisdom and a hidden treasure, what use is there in either, as it is written? Tell me everything for God's sake; for thou wilt not say anything for vainglory or ostentation, but to satisfy me, who am a sinner and unworthy. For I trust in God, for whom thou livest and with whom thou hast converse, that for this very cause I was directed to this wilderness, that God might make manifest the things concerning thee. For it is not in our power to resist the judgments of God. Unless it had been acceptable to Christ the Lord to make known both thee and thy strivings, He would neither have permitted thee to be seen by any one, nor would He have strengthened me to set out on so long a journey, who was not able to travel anywhere, nor strong enough to walk beyond my cell.'

CHAP. XII. Whilst he was speaking thus, and saying other things besides, the woman lifted him up, and said: "Of a truth I blush—pardon me, father abbot—to tell thee the vileness of my deeds; yet, since thou hast seen my body naked, I will also lay bare to thee the very performances of my deeds, that thou mayest know how replete is my soul with vile lechery and shame of confusion. For, as thou hast thyself truly supposed, I do not wish to tell the things concerning myself out of any vainglory.

vas fui electionis effecta? Scio autem, quia si cœpero narrare[1]] þa ðincg þe be me synd . sona þu flihst fram me on þi gemete swilc man nædran fleo; Ac swa þeah-hwæðere ic þe arecce naht for-
320 hælende . and þe ærest bidde . *þæt* þu ne geteorige for me gebiddan . *þæt* ic ge-earnige and gemete on domes dæge hwilce hwugu mild-heortnysse; Se ealda mid tearum ofergoten ongan biterlice wepan . þa ongan *þæt* wif cyðan and gereccan eall þa þincg þe be hire gedóne
324 wæron þus cwæðende . ic hæfde broþor and eðel on egyptum and þær mid minum magum wunode . þa on *þam* twelftan geare minre ylde . þa ongan ic heora lufu forhycgan[2] . and to alexandrian þære byrig becom; Ac mé sceamað nu to gereccenne hu ic on þam
328 fruman ærest minne fæmnhád besmát . and hu ic unablinnendlice . and unafyllendlice þam leahtrum . and þæra synlusta . læg under-þeoded . þis is nu witodlice sceortlice to areccanne; Ac ic nu swa-þeah hraðor gecyðe *þæt* þu mæge oncnáwan þone únalyfedan bryne
332 minra leahtra þe ic hæfde on þære lufe þæs geligeres . ac miltsa me abbud . eac on . xvii . wintrum ic openlice folca meniu geond-ferde on þam bryne forligeres licgende; Ne forleas ic na minne fæmn-hád for æniges mannes gyfum; Oþþe ic witodlice ahtes on-
336 fenge fram ænigum þe me aht gyfan woldon . ac ic wæs swiðe onæled mid þære hátheortnysse þæs synlustes . *þæt* ic gewilnode butan ceape *þæt* hí mé þe mænigfealdlicor to geurnon . to þy *þæt* ic þe eð mihte gefyllan þa scyldfullan gewilnunga mines forligeres;
340 Ne þú ne wén na *þæt* ic aht underfenge for ænegum welan . ac symle on wædlunge lyfde . for þon ic hæfde swá ic ær sæde unafyl-lendlice gewilnunga swá *þæt* ic me sylfe unablinnendlice on þam ádále (*sic*) þæs manfullan forligeres besylede and *þæt* me wæs to yrnðe.
344 and *þæt* ic me tealde to life *þæt* swá únablinnendlice þurhtuge þæs

318. O. (*leaf* 16) *begins here with* on þy gemete. O. þe (*for* swilc).
319 O. nædran flyh; hit (*for* þe); naht ne forhelende.
323. O. reccan. O. *om.* eall.
324. O. cweþende.
326. O. hyra lufa.
327. O. birig; scamað; gemyndgianne (*for* gereccenne).
328. O. fæmnanhad.
329. O. *om.* and *after* leahtrum. O. underþeod.
330. O. scortlice.
331. O raþor; ðane; unfylledan (*for* únalyfedan).
332. O. lufan forgeligres; O. *om.* ac.
333. O. seofantyne wintran; mænigo geond-for.
334. O. ðan; forligres.

[1] *The Latin continues with*: ea quae sunt de me, &c.

[2] Leaf 125, back.

For of what shall I be able to boast, who was made a vessel of election 332
by the devil himself? For I know that, if I begin to narrate]
all the things concerning me, thou wilt soon flee from me in the
manner in which a man may flee from an adder. Nevertheless, I will
relate all to thee, concealing nothing, and will first of all pray thee, 336
that thou wilt not grow weary of praying for me, that I may merit
and meet with at least some share of mercy in the day of judgment.'

The old man, suffused with tears, began to weep bitterly. Then
began the woman to tell and relate all the things that had 340
happened to her, thus saying:—'I had a brother and a home
in Egypt, and there dwelt with my relatives. Then, in the
twelfth year of my age, I began to despise their love and betook
myself to the city of Alexandria. But I am ashamed to recount 344
now how at the outset I first polluted my virginity, and how
ceaselessly and insatiably I [gave myself up] to sins, and con-
tinued in subjection to sinful lusts. It must now indeed
be told briefly; yet I now the rather tell of them, that thou 348
mayest perceive the unlawful burning of my misdeeds that
I felt in my love of fornication. But pity me, abbot, even
for seventeen years I openly surpassed a number of people,
continuing in the desire of fornication. Neither did I lose 352
my virginity for any man's presents, nor would I indeed re-
ceive anything from any one who desired to give me some-
what; but I was greatly excited with the heat of sinful lust,
so that I desired that they would come to me in greater num- 356
bers without any price, to the end that I might the more easily
satisfy my culpable desires for wicked living. Nor do thou suppose
that I would receive anything for any world's wealth, but ever
lived in poverty, because I had, as I said before, insatiable desires, 360
so that I ceaselessly polluted myself in the puddle of wicked adul-
tery, and this was my misery; and this I accounted as life, that I
might thus ceaselessly fulfil the vexations of the flesh. Whilst I

335. O. geofum.
336. O. onfenge; *but see* l. 340. O. *om.* aht. O. gyfon; ic swa swiðe wæs.
337. O. onhæled (!).
338. O. *om.* þæt *after* ceape; þam (*for* þy).
339. O. ic mihte þe eð; gewilnunge; geligres.
341. O. symble; forþan þe ic; ic þe ær.
342. O. gewilnunge; adele.
343. O. geligres; to myrcðe (*indistinct; but perhaps it is the right reading*.
344. O. gif ic (*for* þæt swá).

gecyndes teonan; þa ic þus leofode þa geseah ic on sumere tíde miccle meniu affricána and egypta togædere yrnende swá swá to sæ; Đa gemette ic færunga heora sumne . and þone axode hwæþer
348 hé wende *þæt* seo mæniu efstan wolde; He me *and*swarode and þus cwæð *þæt* hí to hierusalem faran woldon for þære halgan róde wurðunga þe man æfter naht manegum dagum wurðian sceolde . Đa cwæð. ic to him; Wenst þu hwæðer hí mé underfon willan .
352 gif ic mid him faran wille; Đa cwæð. he; Gif þu hæfst *þæt* færeht ne forwyrnþ þe heora ænig; Đa cwæð. ic to him; [1]Broðor soðlice næbbe ic nán færeht to syllanne . ác ic wille faran . and án þæra scypa astígan . and þeah hí nellan hí mé afedað . and ic me sylfe
356 heom befæste . and hæbben hí minne lichaman to gewealde for þam færehte . *þæt* hí mé þe hrædlicor underfón; Miltsa me abbud forðon ic gewilnode mid him to farenne . *þæt* ic þe má em-wyrhtena on þære þrowunge mines wynlustas hæfde; Ic cwæð. ær to þe; Đu
360 halga wer miltsa me . *þæt* þú mé ne genyde to areccenne míne gescyndnysse; God wát *þæt* ic heora forhtige . for þam þe ic wát *þæt* þas mine word ægðer gewemmað ge þé . ge þas lyfte; Zosimus soðlice þa eorðan mid tearum ofer-geotende hire to cwæð; Eala
364 þu gastlice modor sege for gode ic þe bidde . and ne forlæt þu þa æfterfylgednysse . swa halwendre gere[ced]nysse . and þus cwæð; Se geonglincg gehyrde sona *þæt* bysmor minra worda . and hlihhende me fram gewát; Ic þa sona þa swingle me fram awearp . þe ic
368 seldon gewunode on handa to hæbbenne . and to þære sæ arn . þær þær ic hí geseah gesamnode . þa geseah ic tyn geonge men . ætgædere standende be þam waruðe . genoh þæslice on lichaman . and on gebærum . and ful licwurðe me þuhte to mines lichaman luste .

345, 6. O. ic þa þus lufode; ic sumre tide on suunra healue micclo mænigeo of affricana and of egypta.

347. O. færinga hira; and ic þone ahsode hwider (?).

348. O. mænigeo.

349. O. *om.* þus.

350. O. weorþunge; O. *inserts* æfter þæt *before* wurðian.

351. O. wast (*for* Wenst); hi willen me underfon.

352. O. færriht.

354. O. nabbe; færriht; and me on an þara.

355. O. gestigan; forþam ic (*for* and ic).

356. O. him (*for* heom); him (*for* hí); and þane wið þam færrihte onfon (*for* for þam færehte).

357. O. *om.* *þæt* hí . . . underfón; O. *ins.* Zosimus *after* abbud.

358. O. wilnode; emnwyrhtena.

[1] Leaf 126.

thus lived, I saw at a certain season a great multitude of Africans 364
and Egyptians running together as it were towards the sea. Then I
suddenly met one of them, and asked him whither he supposed
that the multitude desired to hasten. He answered me, and
spake thus, saying, that they wished to go to Jerusalem out of 368
reverence for the Holy Rood, which should receive due honour
not many days afterward. Then said I to him: "Thinkest thou
that they will take me too, if I wish to go with them?" Then
said he: "If thou hast the passage-money, none of them will re- 372
fuse you." Then said I to him: "Brother, verily I have no
passage-money to give; but I wish to go and embark in one of
the ships, and they shall support me, though they do not wish it;
and I will entrust myself to them; and let them have my body at 376
their pleasure for the passage-money, that they may the more
readily receive me." Pity me, abbot, because I desired to go with
them, that I might have the more associates in the passion of my
desires. I said before to thee, "pity me, thou holy man;" in order 380
that thou shouldst not compel me to recount my shame. God
knoweth that I fear my own words, because I know that these
words of mine pollute both thee and the very air.' Zosimus
indeed, bedewing the earth with his tears, said to her: 'Ah, 384
thou spiritual mother, say on, I pray thee, for God's sake, and
be not silent as to the sequel of so sanctifying a history.' And
then she said thus: 'The young man soon heard the shamefulness
of my words, and departed from me, laughing. Thereupon I soon 388
cast from me the flax-stick [*better*, spindle] which I was seldom
wont to have in my hands, and ran to the sea, where I saw them
assembled. Then I saw ten young men standing together on the

359. O. þam (*for* þære); wynlustes.
361. O. gesceandnysse; hira.
362. O. wemmaŏ.
363. O. witodlice (*for* soŏlice); on (*for* þa); ofer-geotendum.
364. O. sege me for.
365. O. gerecednysse (MS. Julius *has* gerenysse, *which seems to be a mistake*). *For* and þus cwæŏ O. *has* beo þa togeycte þære ærran cyŏnysse (i.e. let those be added to the former exposition).
366. O. Se geongling þa soŏlice gehyrende þæt bysmorgleow: O. *om.* and.
367. O. soŏlice (*for* sona); spinle (*for* swingle; *which is far better*; Lat. text: proiicienş quam gestabam colum).
368. O. habbanne.
369. O. hí gegaderade geseah.
370. O. weroŏe.
371. O. lícwyrŏe þæs þe me lustum.

372 ic me þa unsceandlice[1] swá swá ic gewuna wæs . to-middes heora gemengde and him to cwæð . Nimað me on eower færeld mid eow . ne beo ic na eow unlicwyrðe ; And ic hi þa ealle sona to þam manfullum leahtrum . and ceahhetungum bysmerlicum astyrede ; Mid
376 manegum oþrum fullicum . and fracodlicum gesprǽcum . hi þa witodlice mine unsceamlicam gebæra geseonde me on heora scip . namon to him . and forð hreowan ; Eala Zosimus hu mæg ic þe areccan . oþþe hwilc tunga mæg hit asecgan . oþþe eara gehyran .
380 þa mán-dæda þe on þam scip-færelde wæron . and on þam siðfæte gefremede . and hu ic to syngi[2]genne genydde ægðer ge ða earman willendan . and þa earman syllendan ; Nis nan asecgendlic oððe únasecgendlic fracodlicnysse hiwung þæs (*sic*) ic ne sih tihtende . and
384 lærende . and fruma gefremed ; Beo la nu on þysum gehealden . forþan þe ic wundrige hú seo sǽ aðolode . and adruge mine þa unrihtlican lustas . oððe hu-meta seo eorðe hyre muð ne úntynde . and me swa cwyce on helle ne besencte þe swa manega sawla on
388 forspillednysse grin gelædde . ac þæs þe ic hopige *þæt* god mine hreowsunga solite . se ðe nænne ne forlǽtað forwurðan . ac ealle hále gedeð . þe on hine gelyfað . forðon soðlice hé nele þæs synfullan deað . ác langsumlice his gehwyrfednysse bíð ; We þa swá mid
392 micclum ofste . witodlice to hierusalem foron . and swa mænige dagas swa ic ǽr þære [rode] symbelnysse on þære ceastre wunode mid [gelicum] fullicum weorcum me gemæ[n]gde . and eac [wyrsum] ; Næs ic na geniht-sumigende on þam geongum . ðe on þære sǽ mid
396 me . oððe on þam siðfæte hæmdon . ac ic eac swilce mænga ælðeodige . and ceaster-gewarena . on þa dǽda minra scylda [gegadrigende] .

372. O. unsceandlice (*rightly*) ; *the* un- *has been erased in* MS. Julius, *by mistake ;* on (*for* ic) ; hira.
373. O. on eowrum færelde ; *om.* mid eow.
374. O. eow na ; O. And hi ealle.
375, 6. O. bysmer ceahhettungum astyrode wurdon (*with a different construction*) ; fracoðlicum.
377. O. gebæro.
378. O. reowan.
379. O. tunge (*better*) ; gesecgan ; eare (*better*).
380. O. mán (*om.* dæda) ; *om.* wæron ; oððe (*for* and).
381. O. gefremede wæron ; syngienne.
382. O. nellendan (*for* syllendan) ; *this seems right ;* Lat. text—vel invitos.
383. O. þæs (*as in text*) ; si (*for* sih) ; tihtend.
384. O. lærend ; gehealdan.
385. O. wundrie ; aþolade.
386. O. ontynde.

[1] unsceandlice, *with* un *erased.*

[2] Leaf 126, back.

shore, sufficiently comely in body and in demeanour, and very 392
suitable, methought, for my bodily lust. Then I shamelessly, as I was wont, went amongst them, and said to them: "Take me with you on your voyage; I shall not be displeasing to you." And I soon excited them all to wicked vices and shameful jestings, 396
with many other filthy and lewd expressions. Then they, seeing my shameless behaviour, took me with them in their ship, and rowed away. Oh, Zosimus, how can I relate to you, or what tongue may say, or what ear hear, the evil deeds that took place 400
upon the voyage, and that were done in the passage; and how I compelled to sin both the wretches who were willing and the wretches who gave me money. There is no description of lewdness, utterable or unutterable, which I did not allure to 404
and teach, and first performed. Be now satisfied with this; for I wonder how the sea could suffer and endure my unrighteous desires, or how the earth at any rate did not open her mouth, and sink me all alive down into hell, who led so many 408
souls into the snare of perdition, except that I suppose God sought my repentance, He who suffereth none to perish, but saveth all who believe upon Him. For verily He desireth not the death of the sinner, but patiently expecteth his conversion. Thus we, with 412
great haste, journeyed on to Jerusalem; and as many days as I lived in the city before the day of the festival [of the Rood], I associated myself with similar, and even worse, foul deeds. I did not restrict myself to the young men who associated with me on the sea 416
or on the journey, but I also gathered together many of the strangers and citizens in the deeds of my sins, and betrayed and contaminated

387. O. *om.* swa; owucuwe (*for* cwyce).
388. O. forspillendnysse; þær (*for* þæs).
389. O. nænne nele forweorðan. Ac ealle weorðan hale þe, &c.
390. O. *om.* gedeð . . gelyfað; O. forþam.
391. O. anbit, *for* bið; O. *om.* mid.
392. O. foran; manige.
393. O. *inserts* rode, *which the text omits.*
394. O. gelicum (*rightly*; MS. Julius *has* lichaman); gemængde (*rightly*; MS. Julius *has* gemægde); wyrsum (*rightly*; MS. Julius *has* wyrcum.
395. O. mid me on þære sæ.
396. O. mænega ælðeodie.
397. O. ceaster-wara. O. gegadriende; Jul. gegadrigendum; *we must prefer the former, and read* gegadrigende.

and beswicende besmát . Ða þa seo symbelnyss becom þære halgan deorwurðan rode . úp-ahefennysse; Ic fore-geode þa geongan swá swá ær on *þæt* grin forspillednysse teonde . þa geseah ic soðlice on ærne mergen hi ealle anmodlice to þæré cyrcan yrnan . þa ongan ic yrnan mid þam yrnendum . and samod mid heom teolode toforan þam temple becuman . þa þa seo tíd becom þa halgan rode to wurþigenne . þa ongan ic nydwræclice gemang þam folce wið þæs folces þringan . and swá mid micclum geswince ic ungesælige to þæs temples dura becom mid þam þe þær in-eodon . þa ic sceolde in on þa dura gangen . þa ongunnon hi butan ælcere lættinge ingangan . mé witodlice *þæt* godcunda mægen [1]þæs ganges bewerede . and ic sona wæs ut aþrungen fram eallum þam folce . oððe ic ænlipigu on þam cafertune to læfe oþstód . þa ongan ic þencan *þæt* me *þæt* gelumpe for þære wiflican unmihte . and ic me þa eft ongan mænigan to oþrum . *þæt* ic wolde on sume wisan inn geþringan . ac ic swanc ón ídel . mid þam þe ic þone ðerscwold þæra dura gehrán . and hí ealle þyder inn onfangene wæron butan ælcere lettinge . þa wæs ic ána ut asceofen [2]; Ac swilce me hwilc strang meniu ongean stode . *þæt* me þone ingang beluce . swa me seo færlice godes wracu þa duru bewerede; Oððe ic eft standende on þæs temples cafertune wæs . þus ic þrywa . oþþe feower siþum þrowode minne willan to geseonne . and eác to fremanne . and þa ða ic naht ne gefremode . þa ongan ic ofer *þæt* geor[n]e wénan and mín lichama wæs swiðe geswenced for þam nyde þæs geþringes; Ða gewát ic witodlice þanone . and mé ána gestód on sumum hwomme þæs cafertunes . and on minum mode geornlice þohte and smeade for hwilcum intingum me wære forwyrned þæs liffæstan treowes ansyn . þa onhran soðlice mín mód and þa eagan minre heortan hælo andgit mid me sylfre þencende *þæt* me þone ingang belucen þa onfeormeganda (*sic*) minra misdæda . Ða ongan ic biterlice wepan . and swiðe gedrefed mine breost cnyssan . and of inneweardre heortan heofonde forðbringan . þa geomorlican siccetunga; Ða geseah ic of þære stówe

398, 9. O. halgan rode deorwurðan upahafenes.
401. O. urnan. O. *breaks off*.
428. *Here* G. *begins again*. G. heofiende forðbrohte.
429. G. siccetunge.

[1] Leaf 127.

[2] asceafen, *alt. to* asceofen.

them. When the festival of the elevation of the precious Rood arrived,
I went before the young men, as before, enticing them to the snare
of perdition. Then indeed I saw them all run with one accord to
the church early in the morning. Then began I to run with the
runners, and together with them endeavoured to arrive before the
temple. When the time came for reverencing the Holy Rood, then
I began violently to push among the people against the people,
and so with much toil I, poor wretch, arrived at the temple-door
with those who were entering therein. When I ought to have
entered at the door, the rest began to enter without any hindrance;
but the divine might prevented me from going in, and I was soon
thrust out from amid all the people, until I stood behind alone in
the vestibule. Then I began to think that this had happened to
me on account of my womanly want of strength, and so I began
once more to mix myself with others, that I might somehow push
my way in. But I toiled in vain, whenever I touched the thres-
hold of the doors. And they were all received therein without any
hindrance, when I alone was pushed out. Just as if some strong
company of men opposed me to prevent my entrance, so the sudden
vengeance of God barred the door to me, until I was again standing
in the vestibule of the temple. Thus thrice or four times I endea-
voured to behold and also to fulfil my will; and when I in no
wise succeeded, then I began to think earnestly about it, and my
body was extremely wearied by the compulsion of the pressure.
Then, verily, I departed thence, and stood alone in a corner of the
vestibule, and earnestly deliberated in my mind, and considered for
what cause the sight of the quickening tree was denied me. Then
indeed a knowledge of salvation touched my mind and the eyes of
my heart, while pondering with myself that the filthiness of my
misdeeds had closed the entrance against me. Then I began to
weep bitterly, and in great sorrow to beat my breast, and sighing
from my inmost heart to bring forth sorrowful sobbings. Then

þe ic ón stód . þære halgan godes cennestran anlicnysse standende . and ic cwæð to hire geornlice and únforbugendlice behealdende and
432 cweðende ; Eala þu wuldorfæste hlæfdige þe þone soðan god æfter flæsces gebyrde acendest . geara ic wát *þæt* hit nis na gedafenlie . ne þæslic . *þæt* ic [þe][1] swá grimlice forworht eom . *þæt* ic þine anlicnysse sceawige . and gebidde mid swá mænigfealdum besmitenum[2] gesih-
436 þum . þu wære symle fæmne oncnáwan . and þinne lichaman hæbbende clæne . and únwemmed . forþon witodlice genóh rihtlic is me swa besmitenre fram þinre clænan ungewemmednysse beón áscirod[3] . and fram aworpen . ác swá þeah-hwæðere forþan ðe ic gehyrde *þæt*
440 god wære[4] mann forðy gefremod þe þu sylf acendest . to þon *þæt* he þa synfullan to hreowsunge gecygede . gefultuma me nu anegre ælces fylstes bedæled . forlæt me and me þa leafe forgif to geopenigenne þone ingang þinre þære halgan cyrcan . *þæt* ic ne wurðe fremde ge-
444 worden þære deorwurþan róde gesihðe . on þære gefæstnod wæs ealles middaneardes hælend . þone þu femne geeacnodost eac swilce fæmne acendest . se þe his agen blód ageat for minre alysednysse . ac hát nu þu wuldorfæste hlæfdige . me unmedemre for þære godcundan
448 róde gretinge . þa duru beón úntynede . and ic me þe bebeode . and to mundbyrdnysse geceose wið þin agen bearn . and inc bam geháte *þæt* ic næfre ofer þis minne lichaman ne besmíte þurh *þæt* grimme bysmer-gleow þæs manfullan geligeres . ac sona ic halige
452 fæmne þines suna róde geseo . ic mid þam wiðsace þissere worulde . and hire dædum mid eallum þingum þe on hyre synd . and syððan fare swa hwider swa þu me to mundbyrdnysse geredst þus cwæðende . ic wearð þa gelæd mid þære hætu þæs geleafan . and mid
456 þam truwan oþhrinon : and be þære arfæstan godes cennestran mild-heortnysse þryst-læcende . ic me of þære ylcan stówe astyrede ðe ic þis gebæd . cwæð . and me eft to þam ingangendum gemengde .

431, 2. G. *om.* and cweðende.
433. G. geare.
434. G. *om.* þe. G. *om.* eom þæt ic.
435. G. bidde oððe gesceawie; mænigfealdlicum.
436. G. oncnawen.
437. G. unwæmme. forþam.
438. G. *om.* swa; besmitene.
438. G. ascunod (*perhaps rightly; hence the false reading* ascimod *in* MS. Julius).
439. G. awurpon; forþam.
440. G. wære forði mann; þam (*for* þon).

[1] þe *inserted by a later hand.*
[2] Leaf 127, back.
[3] ascimod, *alt.* (*later*) *to* ascirod.
[4] re (*sic*), *alt.* (*later*) *to* wære.

from the place where I stood I beheld the likeness of the holy Mother of God standing there; and I eagerly spake to her, without turning away from beholding her, and saying: "Oh! thou glorious lady, who according to the birth of the flesh didst bear the true God, well I wot that it is not fitting nor meet that I, who am so grievous a sinner, should behold thy form, and should pray with looks that have been so repeatedly polluted. Thou wast ever known as a virgin, keeping thy body pure and undefiled; wherefore indeed it is very right that I who am so foul should be separated and cast out from thy pure virginity. Nevertheless, inasmuch as I have heard that the God whom thyself barest was made man for that very reason, that He might call sinners to repentance, assist me now, who am desolate and deprived of any help. Permit me and give me leave to open the entrance of thy holy church, that I may not be exiled from the sight of the precious Rood on which the Saviour of all the earth was fastened, whom thou, a virgin, didst conceive and, still a virgin, didst bear, who poured out His own blood for my redemption. But command now, O glorious lady, that for me, unworthy though I be, the doors may be unclosed to let me greet the divine Rood, and I will give myself up to thee and choose thee for my protector against thine own Son; and I promise you both that I will never hereafter pollute my body with the dire lust of evil fornication; but, as soon as I see the Rood of thy Son, O holy virgin, I will thereupon forsake this world and its deeds with all things that are therein; and will afterwards go whithersoever thou dost advise me to go for my protection." Thus saying, I was led by the fervour of belief, and touched with faith, and being made bold by the pity of the worthy mother of God, I stirred myself from the place where I said this prayer, and again mingled with those who were entering. After this there was nothing to

441. G. gecigde. Gefultma; G. *om.* nu; anegra ælces oðres fylstes.
442. G. bedælede; geopenienne.
443. G. *om.* þære; G. beo (*for* wurðe).
445, 6. G. fæmne geeacnodest; G. *om.* eac . . . acendest.
448. G. untyned.
450. G. me (*for* minne lichaman).
451. G. sona swa ic þu halga (*alt.* to halge).
452. G. sona (*for* mid þam); þisse.
454. G. gerecst.
455. G. wearð onæled mid; hæto.
456. G. æthrinen.
457. G. *om.* þryst-læcende; astyrode.
458. G. þæt ic (*with* þe ic me *in margin*); gebed; ic me þa eft *for* me eft.

syþþan næs nan þincg þe me útsceofe oþþe me þæs temples dura
bewerede . and ic þa ineode mid þam ingangendum ; Đe gegráp me
witodlice stranglic fyrhto . and ic wæs eall byfigende gedréfed . þa
ic me eft to þære dura geðeodde þe me wæs ær ingang belocen .
[1] swilc me eall *þæt* mægen þe me ær þæs inganges duru bewerede
æfter þan þone ingang þæs siðfætes gegearwode . swa ic wæs
gefylled mid þam gastlicum gerynum innon þam temple . and ic
wæs gemedemod gebiddan þa gerynu þære deorwurðan and þære
geliffæstan róde ; Đa ic þær geseah þa halgan godes gerynu hu he
symle geare is þa hreowsigendan to underfonne ; Đa wearp ic me
sylfe forð on þa flór . and þa halgan eorðan gecyste ; Đa ic út-eode
þa becom ic eft to þære stówe of þære ic ær þære halgan cennestran
[anlicnysse] geseah . and mine cneowa gebigde beforan þam halgan
andwlitan þysum wordum biddende ; Eala þu fremsumesta hlæfdig
þe me þíne árfæstan mildheortnysse æteowdest . and mine þa un-
wurðan bena [þe] fram ne[2] awurpe ic geseah *þæt* wuldor þe wé
synfulle mid gewyrhtum ne [geseoð . sy] wuldor ælmihtigum gode
se þe þurh þe onfehð þæra synfulra . and forworhtra . hreow-
sunge and dædbote . hwæt mæg ic earm for-ðoht mare geðencan .
oððe areccan . nu is seo tíd to gefyllenne . and to gefremmane
swa ic ær cwæð . þinre ðære licwurðan mundbyrdnysse . ge-
rece me nu on þone wæg þe þin willa sy . beo mé nu hælo lat-
teow æteowod . and soðfæstnysse ealdor . beforan me gangende
on þone wæg þe to dædbote læt ; Đa ic þus . cwæð þa gehyrde ic
feorran áne stefne clypigende ; Gif þu iordáne *þæt* wæter ofer-færst .
þær þu gefærst and gemetst góde reste ; Đa ic þas stemne gehyrde .
and for minum þingum ongeat beon geclypode . Ic wepende spræc
and to þære [halgan] godes cennestran anlicnysse hawigende . and

459. G. þing ; ut-ascufe ; þæs, *alt. to* þære ; *om.* temples.
460. G. *om.* and ic þa ineode.
462. G. þa (*for* eft) ; duru ge-þydde ; G. *inserts* se *before* ingang.
463. G. swylce ; G. *om.* duru.
464. G. gerymde and (*for* þæs . . . gegearwode).
466. G. to gebiddanne.
467. G. liffæstan ; and (*for* Đa).
468. G. symle is geare his þa hreowsiendan.
469. G. sylfne ; þam eorðan (*for* þa flór) ; flor cyssende (*for* eorðan gecyste) ; *om.* Đa ic.
470. G. stowe þe ic ; G. *inserts* godes *after* halgan.
471. G. *supplies* anlicnysse.
472. G. fremsumesta, *alt. to* -te ; hlæfdige.

[1] Leaf 128.

[2] MS. me.

push me out or to keep me from the temple-door; and so I entered with those who were entering. Then indeed a strong terror seized me, and I was all trembling and troubled, as I again approached the door that before was fastened against me; just as if all the force that had formerly debarred me from entering the door had afterwards assisted my entrance in advancing. Thus was I filled with spiritual mysteries within the temple, and I was considered worthy to pray for the mysteries of the honoured and quickening Rood. Then I beheld there the mysteries of the holy God, how He is ever ready to receive the repentant. Then I cast myself forward on the floor, and kissed the sacred earth. As I went out, I again arrived at the place whence I before saw the holy mother's likeness, and bent my knees before the holy presence, saying these words: "Oh, thou most benign lady, who hast shewn me thy gracious mercy, and didst not cast from thee my unworthy prayers, I have seen the glory that we sinners by our merits never behold; glory be to Almighty God, who through thee receiveth the sorrow and repentance of sinners and misdoers. What more can I, a despairing wretch, think or tell of? Now is the time to perform and fulfil, as I before said, thy favourable protection. Direct me now in the way that thou willest; let an evident guide to salvation and a teacher of truth now appear to me, going before me in the way that leadeth to amendment." While I thus spoke, I heard a voice calling afar off: "If thou wilt pass over the river Jordan, there thou shalt experience and find good rest." When I heard this voice, and understood that it was uttered on my account, I spake with weeping, looking towards the likeness

473. G. arfestan; G. *ins.* ær *before* æteowdest.
474. G. þe; Jul. þu (*wrongly*); G. ne (*rightly*); G. *ins.* nu *before* þæt.
475. G. geseoð wuldor sy ðam; Jul. geseow (*sic*) seo wuldor.
476. G. hreowsunga.
477. G. dædbota; earme forworht.
478. G. oððe to areccan, *alt. to* to areccanne (oððe *being underlined*); fremmanne.
479. G. swa swa.
480. G. latþeow.
481. G. *om.* æteowod; me beforan.
482. G. weg; gelæt.
483. G. feorranne; stemne clypiende; iordanem.
484. G. *om.* gefærst and; gemetest. (*Here* O. *begins again with* gehyrde.)
485. G. O. minon ðingon. G. ic ongeat.
486. G. O. *supply* halgan; G. *om.* anlicnysse; G. hawiende; G. O. *om.* and.

eft clypigende ; Eala þu hlæfdige ealles middan-eardes cwén . þurh
488 ðe eallum menniscum cynne hælo tó becom . ne forlæt þu me ;
Ðus cwæðende ic þá út code of þæs [1]temples cafertune . and
ofstlice [fór] ; Ða gemette ic sum man . and me þry penegas
sealde . mid þam ic me þry hlafas gebohte . [ða] ic mę hæfde
492 genoh gehyðdo to mines siðfætes geblædfæstnysse ; Ða axode ic
þone þe ic þa hlafas æt bohte . hwilc se wæg wære þe to iordane
þære éá rihtlicost gelædde ; Ða þa ic þone weg [wiste] ic wepende
be þam siðfæte arn symle þa axunga þære æscan [to-wriðende] .
496 and gemang þam ðæs dæges siðfæt wepende gefylde ; Witodlice þæs
dæges wæs undern-tíd þa ða ic gegyrnode þa halgan deorwurðan
róde geseón . And sunne heo þa to setle ahylde . and þære æfen-
repsunge genealæhte ; Ða ic becom to *sanctes* iohannes cyrcan
500 þæs fulwihteres wið iordanen gesette . and ic me þyder inn
eode . and me þær gebæd . and sona in iordane þa éá astáh .
and of þam halgan wætere mine handa and ansynu þwóh . and
me þær gemænsumode þam liffestan and þam unbesmitenum ge-
504 rýnum ures drihtnes hælendes cristes on þære ylcan cyrcan .
þæs halgan for-ryneles . and fulluhteres iohannes . and þær ge-æt
healfne dæl þæs hlafes . and þæs wæteres ondranc . and me þær
on niht gereste . and on ærne morgen ofer þa éá fór . þa ongan
508 ic eft biddan mine lættewestran SANCTA MARIAN . þæt heo me
gerihte þyder hire willa wære ; Ðus ic becom on þis westen .
and þanone oð ðisne andweardan dæg ic feorrode symle fleonde
minne [god anbidigende] . and gehihtende . se þe hale gedeð ealle
512 fram þissere worulde brogan þa ðe to him gecyrrað ; Zosimus
hire to cwæð . eala min hlæfdige hu mænige gear synt nu þæt
þu on þysum westene eardodost ; Þæt wíf him *and*swarode ; Hit

487. G. clipode.
488. G. O. þa (*for* ðe). O. mænniscon. G. mancynne (*for* menniscum cynne). O. þu me nu ; G. me nu (*for* þu me).
489. G. O. *om.* þá.
490. G. fór (*rightly*) ; O. for ; MS. Jul. forð. G. sumne. G. þe (*for* and). O. pæningas.
491. O. seald. G. bohte. O. Ða ; G. þa ; Jul. ðær.
492. G. gehyðe ; O. gehyþe.
493. G. se weg ; O. geweg (*sic*).
494. G. rihtost wære ; O. rihtor wære (*for* rihtlicost gelædde). G. *om.* Ða. G. O. wiste ; Jul. ongæt (*later hand*). O. *ins.* þider *after* ic.
495. O. symble. G. axunge þære æscan to-gewriðende ; O. ahsunge þære æsc[an] to-wriþende (Jul. to-

[1] Leaf 128, back.

of the holy mother of God, and saying: "O lady, queen of all the earth, through thee came salvation to all mankind; do not forsake 508
me." Thus saying, I went out from the vestibule of the temple, and went hastily onward. Then I met a certain man who gave me three pence, wherewith I bought for myself three loaves, which I considered sufficient subsistence as provision for my journey. Then I 512
asked the man of whom I bought the loaves, which was the way that led most directly towards the river Jordan. As soon as I knew about the way, I ran continually, still weeping, upon my journey, continually adding enquiry to enquiry [*see footnote*]; 516
and so fulfilled the day's journey weeping. Verily it was the undern-tide of the day when I [first] desired to see the holy worshipful Rood; and now the sun was declining towards its setting, and the even-tide approached. Then I arrived at the 520
church of St. John the Baptist, built beside the Jordan, and went in thither, and there prayed. Soon after, I went down into the river Jordan and washed my hands and face with the holy water, and then participated in the quickening and pure mysteries of our 524
Lord Jesus Christ in the same church of St. John, the holy forerunner and baptist. There also I eat a half part of one loaf, and drank of the water, and lodged there at night, and then, early in the morning, crossed over the river. Then began I to pray once 528
more to my guide, the holy Mary, that she would direct me according to her will. So came I into this wilderness, and until this present day I have kept apart thence [i.e. from the world], ever fleeing and awaiting my God, and rejoicing [in Him], who 532
saves from the terror of this world all that turn to Him.'

Zosimus said to her: 'O my lady, how many years hast thou now dwelt in this wilderness?' The woman answered him, 'It

wriðenne); Lat. text: interrogationi interrogationem iungens.
496. G. siðfæc.
497. *Here G. breaks off.* O. earnode (*for* gegyrnode).
498, 9. O. hi (*for* heo). O. *om.* and þære . . . genealæhte.
500. O. fulluhteres.
501. O. on (*for* in).
502. O. ansyne aðwoh.
503. O. gemænsumede; liffæstum.
506. O. anes (*for first* þæs).
507. O. mergen.
508. O. *om.* sancta marian.
510. O. symble.
511. MS. Jul. *wrongly* has gód *for* god, *and* anbidigenne *for* anbidigende; O. *is indistinct, but* anbidigende *can be read;* Lat. *text*—expectans dominum meum. O. *om.* ealle.
512. O. þysse.
513. O. synd.
514. O. eardodest; andwyrde (*for* andswarode); *om.* Hit is.

is for seofon and feowertigum wintrum . is þæs þe me þincð .
þæt ic of þære halgan byrig ut fór; Zosimus hire to cwæð .
and hwæt mihtest þu þe [1]to æte findan . oþþe be hwilcum þingum feddest þu ðe oþþis . heo him andswarode; Twægen healfa hlafas ic brohte hider mid me . þa ic iordanem ofer-fór . naht miclan fæce þa adruwodon hí swá swá stán . and aheardodon; And þæra ic breác notigende to sumere hwile; Zosimus hire to cwæð; And mihtst þu swa manegra tída lencgu ofer-faran . þæt þu ne freode þone bryne þære flæsclican gehwyrfednysse; Heo þa gedrefedu him andswarode . Nu þu me axast þa ðincg þe ic swiðe þearle sylf beforhtige gif mé nú to gemynde becumað ealle þa frecednysse þe ic ahrefnode . and þæra unwislicra geþanca þe me oft gedrefedon; Þæt ic eft fram þam ylcan geþohtum sum geswinc þrowige; Zosim*us* cwæð . Eala hlæfdige ne forlæt þu nan þincg þæt þu me ne gecyðe . ac geswutela ealle þa þincg be endebyrdnysse; Ða cwæð heo . Abbud gelyf me . seofontyne wintre ic wan on þam gewilnunga þære manðwæra[2] . and úngesceadwisra wildeora lustum . þon*ne* me hingrigan ongan . þonne wæron me þa flæscmettas on gewilnungum . ic gyrnde þara fixa þe on egyptum wæron . ic gewilnode þæs wines on þam ic ær gelustfullode to oferdruncennysse brucan . and nú hit is me eác swilce swyðe on gewilnunga . forþon þe ic his ær ofer gemet breác . þa ic on worulde wæs . eac ic hér wæs swiðe geþrest for þyses westenes wæter-wædlnysse uneaðe þa frecendlican nydþearfnysse adreogende; Me wæs swilce swiðlic lust þæra sceandlicra sceopleoða me gedrefdon[3] . þonne hí me on mode gebrohton þa deoflican leoþ to singanne þe ic ær on worulde geleornode . ac ic þon*ne* mid þam wepende mine breost mid minu*m* handu*m* cnyssende . and me sylfe myngode mines fore-gehates . and þære mundbyrdnysse þe ic ær fore geceás . and swá geond þis weste hreafigende [4]þurh mín geðoht becom toforan þære gódan . and þære halgan godes cennestran ánlicnysse .

515. O. feowertigon; *om.* is, *but* O. *ins.* is *after* þincð.
518. O. andwyrde. Twegen healfe.
519. O. ofer for. Ða æfter naht.
520. O. *om.* and.
521. notigende *follows* hwile *in* O.
522. O. mihtest; manigra; lengo.
523. O. gefreode; ðe (*for* Heo þa).

[1] Leaf 129.
[2] fullra *over* ðwæra, *in a later hand.*
[3] *Read* gedrefde.
[4] Leaf 129, back.

is seven and forty years, as I suppose, since I went forth from the holy city.' Zosimus said to her: 'And what mightest thou find for thee to eat, or upon what food hast thou fed thee until now?' She answered him: 'I brought hither two and a half loaves with me when I passed over Jordan; in no short time, they became dried up and hardened, like stone; and these I partook of, using them for some time.' Zosimus said to her: 'And couldst thou pass through the length of so many seasons without loving the burning of fleshly inclination?' She then, as if troubled, answered him: 'Now thou askest me of the things that I myself greatly dread, whenever all the perils that I underwent recur to my memory, and the foolish thoughts that often disturbed me, so that I again endure some misery from such thoughts.' Zosimus said: 'Ah, lady, do not leave anything that thou wilt not tell me, but disclose all things in due order.' Then said she: 'Abbot, believe me, for seventeen years I fought against the desires of the appetites of the gentle and irrational wild animals. When I began to hunger, then the flesh-meats came amongst my desires; I yearned for the fishes that were in Egypt; I longed for the wine, wherein I formerly delighted to indulge unto intemperance; and even now it is extremely among my desires, because I formerly indulged in it beyond measure when I was in the world. Even here I was extremely athirst on account of the want of water in this wilderness, scarcely enduring my terrible necessity. It was as if an excessive longing after wanton poems troubled me, when they brought it into my mind to sing the devilish song which I formerly learnt in the world; but thereupon I, weeping and knocking my breast with my hands, reminded myself of my promise and of the protection that I had before chosen; and so, transporting myself in my thoughts beyond this desert, I arrived before the likeness of the good and holy mother of God who for-

524. O. *ins.* Heo *before* him.
525. O. self beforhtige. Ac me nu to mynde.
526. O. frecednyssa; arefnde; unrihtwislic[ra] gepohta.
527. O. gedrefdon forþam þæt ic ondred[e] þæt ic from þam. *Here* O *breaks off.*

þe me ær on hyre trúwan undeŋ-feng . and ic beforan hyre wepende bæd . *þæt* heo me fram aflymde þa fulan geðances . þe mine earman sawla swencton . ðonne ic soðlice oferflowendlice sorgigende wéop; And ic heardlice mine breost cnyssende . þonne geseah ic leoht gehwanon me ymbutan scinende . and me þonne sona sum staþolfæstlic smyltnyss to becom; Ára mé nú abbud . hu mæg ic ðe gecýðan mine geþances . ða ic mé ondræde eft genydan to þam geligre *þæt* swyðlice fýr . minne ungesæligan lichaman inman ne forberende . and mé eallunga þræscende to þære hæmetes gesealt . þonne þyllice geþohtas[1] on astigan . þonne astrehte ic me sylfe on eorðan . and þa wangas mid tearum ofergeát . forðon þe ic to soðan gehihte me ætstandan þa ðe ic me sylfe ær of þære eorðan . ær me seo swéte stemn gewunelice ofer-lihte . and mé ða gedrefedan geðohtas fram aflymde; Symle ic witodlice minre heortan eagan to þære minre borh-handa on nydþearfnysse up ahóf . and hí biddende *þæt* heo mé gefultumode on þysum westene to rihtre dædbote . þa þe þone ealdor æghwilcre clænnysse acende; and þus ic seofontyne geare rynum on mænig-fealdum frecednyssum swá swá ic ær cwæð . winnende wæs on eallum þingum oþ þisne andweardan dæg and me on fultume wæs . and míne wisan reccende seo halige godes cennestre . Zosimus hire to cwæð . and ne beþorftest þu nanre andlyfene . oððe hræglunge; Heo him *and*swarode and cwæð . seofontyne gear swá ic þe ær sæde . ic notode þære hlafa . and syððan be þam wyrtum leofode þe ic on þysum westene funde . se gegyrla witodlice þe ic hæfde sóna swá ic iordanen ofer-fór . mid swiðlicre ealdunge to-torene[2] forwurdon . and ic syþþan mænigfeald earfeðu dreah . hwilum þære isihtan cealdnysse þæs wintres . hwilum þæs unmætan wylmes þære sunnan hæto . ic wæs grimlice beswæled for þam micclan byrne . and eft for þære micclan forstigan cealdnysse þæs wintres . swá *þæt* ic for oft ofdúne on þa eorðan . and forneah eallunga unastyrigendlic bútan gaste læg . þus ic wæs lange on mænig-fealdum . and mislicum nydþearfnyssum . and on unmætum costnungum winnende . and wraxligende . and me ða siþþan oþ þeosne andweardan dæg . and mine earman sawle . and minne lichaman *þæt* godcundlice mægen geheold . mid me

[1] agunnon *supplied here in a later hand.* [2] Leaf 130.

merly received me into her favour; and I prayed, weeping before her, that she would drive away from me the foul thoughts that vexed my miserable soul. Then indeed I wept, sorrowing excessively; and, severely beating my breast, I then beheld light shining all around me; and soon after a steadfast peace came to me. Pity me now, abbot; how can I tell thee my thoughts, since I dread to compel myself again to evil living, lest extreme fire should burn within my wretched body. And when I perceived such thoughts arise within me, vexing me utterly unto the thought of uncleanness, then I prostrated myself upon the earth, and suffused my cheeks with tears, because that I had certainly trusted that I would resist (?) them; so that I [would not rise again][1] from the earth, before the sweet voice in its usual manner lighted upon me, and drove away from me my troubled thoughts. Verily I continually raised the eyes of my heart to my security in trouble, praying her to support me in this wilderness unto a right repentance—her who bare the lord of all purity. And thus, during the course of seventeen years, I was striving in every way against manifold perils, as I before said, unto this present day, and the holy mother of God aided me and directed my ways.' Zosimus said to her; 'And didst thou not want any means of subsistence or any clothing?' She answered him and said: 'For seventeen years, as I said before, I made use of the loaves, and afterwards lived upon the roots that I found in this wilderness. The raiment indeed that I had when I passed over Jordan perished, being torn asunder by extreme oldness, and after that I suffered manifold miseries, at one time from the icy coldness of winter, and at another time from the immoderate scorching of the sun's heat. I was terribly parched by the excessive burning, and again by the extreme frosty coldness of the winter; so that I often came down upon the earth, and lay almost entirely motionless without spirit. Thus was I striving long and wrestling in manifold and various hardships and in extreme temptations; and afterwards, even to this present day, the divine might preserved me and my wretched soul and body; always considering with myself, from how many

[1] Something seems missing here; the text generally is extremely corrupt, and abounds with grammatical errors.

sylfre symle smeagende of hu micclum yfelum heo me alysde; Soðlice ic eom aféded of þam genihtsumestan wist-mettum minre fylle. þæt is mid þam hihte minre hæle. and ic eom ofer-wrigen mid þam oferbrædelse godes wordes. se ðe ealle þincg befehð and befæðmað; Ne leofað na se man soðlice be hlafe ánum. ác of æghwilcum worde þe forð-gæð of godes múþe; Zosimus þa witodlice gehyrende þæt heo þæra haligra bóca cwydas forð-brohte. ægðer ge of þam godspelle. and of manegum oþrum. and he hire to cwæð; Eala modor leornodest þu æfre sealmas. oþþe oþre halige gewritu; Ða heo þis gehyrde þa smearcode heo wið his weardes þus cweðende; Gelyf me ne geseah ic nænne man buton þe. oððe wildeor. oþþe æniges cynnes nyten siððan ic iordanen þæt wæter oferferde. and ic hyder on þis weṣten becom; Ne ic stæfcyste witodlice ne leornode ne þæra nanum ne hlyste þe þa smeadon and ræddon. ác godes word is cucu. and scearp innan lærende þis mennisce *and*gyt. and þis is se ende nu þæra þinga þe be me gefremede synd; Nu ic þe halsigende. *and*bidde þurh þæt geflæscode godes word. þæt þu for me earmlicre for[1]legenre gebidde; Ða heo þis cwæð. ða arn se ealde wið hire weardes mid gebigedum cneowum to þon þæt he hine on þa eorþan astrehte. and mid wopegum tearum hlude clypigende. gebletsod sy god se þe þa mænig-fealdan wundru ana wyrceað; and sy þu gebletsod drihten god þe me æteowdest þa wuldorfæstlicnysse þe þu ondrædendum gyfest; Nu ic to soðan wát þæt þu nænne þæra ne forlætest þe ðe gesecað; Heo þa soðlice þone ealdan forene forfeng. and him ne geþafode fulfremodlice on þa eorðan astreccan. ac cwæð to him þas þincg þu gehyrdest mann. eac ic þe lá halsige þurh þone drihten hælendne crist urne alysend þæt þu nanum menn ne asecge ær-þan þe me god of flæsces bendum alyse; Ac þas þincg ealle þus oncnawenne. far ham mid sibbe; And ic þe eft binnan geares fyrste on þyssere ylcan tíde æteowe. and þu me gesihst. And dó þu huru soðlice. swá ic þé nú bebeode þi halgan lencten-fæstene þæs towearðan geares eft-hwyrfende. ne ofer-far þu na iordanen swá swá gewuna synt of eowrum mynstrum to farenne; Ða ongan eft Zosimus wundrian. þæt heo swá gewislice

[1] Leaf 130, back.

evils she had preserved me. Verily I am fed to the full with sufficient sustenance, that is to say, with the promise of my salvation; and I am clothed upon with the protecting garment of the word of God, who encloses and embraces everything. Verily man liveth not by bread alone, but by every word that proceedeth out of God's mouth.' Then indeed Zosimus, hearing her utter the words of the holy scriptures, both of the Gospels and of many other books, said unto her: 'Ah, mother! didst thou ever learn the psalms or other holy writings?' When she heard this, she glanced smilingly towards him and said: 'Believe me, I have never seen anyone but thee or wild beasts, nor creature of any kind since I passed over the water of Jordan and arrived hither in this wilderness; nor did I ever learn to read, nor ever listened to any of those people who pondered and read. But the word of God is quick and sharp, teaching this human intelligence within me. And this is now the end of those things that are accomplished concerning me. Now I beseech thee, entreating thee by the incarnate Word of God, to pray for me, a miserable sinner.' When she had said this, the old man ran towards her with bent knees, to prostrate himself upon the earth, crying aloud with sorrowful tears: 'Blessed be God, who alone worketh manifold wonders; and blessed be thou, O Lord God, who hast shewn me the gloriousness that thou givest to them that dread Thee. Now I wot verily that Thou forsakest none of them that seek Thee.' Then she, however, anticipated the old man, and suffered him not to prostrate himself fully upon the earth; but said to him, 'O man, thou hast heard these things. Behold I also beseech thee, by the Lord Jesus Christ our Redeemer, not to recount them to any man before God shall release me from the bonds of the flesh. But now that these things are disclosed, go home in peace. And I will again appear to thee, within the space of a year, at this same season, and thou shalt see me. And do thou at least truly as I now bid thee: when the holy Lenten fast recurs in the coming year, do not pass over Jordan as men are wont to go from your minster.' Then began Zosimus to wonder yet again, how she knew with such exactness the rule of the minster;

þæs mynstres regol cuðe . and he elles nan þincg ne cwæð . þæt he god wuldrode se þe mænigfealdlicor gifað mannum þonne he seo gebeden þam þe hine lufiað ; Heo þa eft cwæð ; Onbíd nu Zosimus swa swá ic ær cwæð . on þinum mynstre forðon witodlice þeah þu ær wille faran ahwyder þu ne miht . þonne to þon halgan æfenne þæs halgan gereordes . þæt is to þam halgan þurres-dæge ær þam drihten-lican easter-dæge[1] genim sumne dæl on gehalgodum fæte þæs godcundan lichaman . and þæs gelyffæstan blodes . and hafa mid ðé . and geánbida mín on þa healfe iordanen þe to worulde belimpeð oþþe ic þe to cume ; Ða lyffestan gerynu to onfonne soðlice siþþan ic on þære cyrcan þæs eadigan fore-ryneles[2] þæs drihtlican lichaman . and his blodes ne[3] gemænsumode ær ic iordanen oferfóre næfre syððan ic þæs haligdomes ne breác . oððe þigde . and for-þon ic bidde þæt þu mine bene ne forseoh . ác þæt þu huru me bringe þa godcundan . and þa líffæstan gerýnu to þære tide þe se hælend his ðægnas ðæs godcundlican gereordes dælnimende dyde . cyð þú eác iohanne þæs mynstres abbude þe þú ón bist þæt he hine sylfne georne besmeage ; And eac his heorde forþon þær synd sume wisan to gerihtenne . and to gebetenne . ac ic nelle þæt þu him æt þysum cyrre þás þincg cyðe . ær-þam þe god bebeode þus cwæðende ; Heo eác fram þam ealdan gebedes bæd . and to þam inran westene hrædlice efste ; Zosimus þa hine soðlice forð astrehte on[4] þa floras [*sic*] cyssende . on þæt hire fét stódon god wuldrigende . and miccle þancas donde . and eft-cyrrende wæs herigende . and blætsigende úrne drihten hælendne crist ; And he wæs eft-cyrrende þurh þone ylcan siðfat þæs westenes þe hé ær þyder becom . and to þam mynstre ferde on þære ylcan tíde . þe heora easter-gewuna wæron to-gædere becuman . and eall þæt geár georнlice þa gesihðe forsweogode læstra þinga geðrystlæcende aht secgan þæs ðe hé geseah . ac symle mid him sylfum georнlice god bæd þæt he him eft æteowde þone gewilnodan andwlitan . and hé on mænig-fealdum sworettungum þa lætnysse ðæs geares rynes géanbidode : Ða þa seo halige tíd lencten-fæstenes becom on þone drihtenlican dæg . þe wé nemniað halgan dæg . þa

[1] MS. earster dæge.
[2] Leaf 131.
[3] ne *is not wanted ; read* me ?
[4] *altered to* and *in a later hand.*

and he said nothing more except that he praised God who in so many ways giveth to the men that love Him, when He is besought. Then she spake again: 'Now, Zosimus, abide, as I said before, 640 in thy minster; for verily, though thou shouldst desire to come hither sooner, thou mayest not. Then on the holy eve of the holy festival, that is to say, on the holy Thursday before the Lord's Easter-day, put into a sacred vessel a certain portion of the 644 divine Body and of the life-giving blood, and bring it with thee, and wait for me on the side of Jordan pertaining to the world, until I come to thee to receive the quickening mysteries. Verily, since I partook of the Lord's Body and Blood in the church of 648 His holy forerunner, before I crossed over Jordan, I have never since enjoyed or tasted the holy elements; wherefore I pray thee not to despise my request, but bring me at any rate the divine and life-giving mysteries at the hour when the Saviour distributed 652 to His disciples the divine feast. Tell also John, the abbot of the minster in which thou art, diligently to take heed to himself nd to his flock also, because that there are some customs there for him to set right and to improve. But I desire that thou wilt not 656 tell him these things at this present time, before God bid thee.' Thus saying, she also asked the old man for a prayer, and quickly hastened to the inner part of the wilderness. Then Zosimus prostrated himself on the ground, kissing the spot on which her 660 feet had stood, praising God, and giving many thanks; and so returned, praising and blessing our Lord Jesus Christ. And he returned by the very same path through the wilderness whereby he had before come thither, and came to the minster at the very same 664 hour, at which it was their custom of Easter to assemble together. All that year he was diligently silent about the vision, [not] daring to say any of the least things which he saw there, but continually and earnestly prayed to God in private, that He would again shew 668 him the desired presence. With manifold sighs he awaited the slowness of the year's circuit. When the holy season of the Lenten fast arrived, on the Lord's day which we call the Holy-Day[1],

[1] It means—the first Sunday in Lent.

gebroþru æfter þam gewune-lican gebedum . and sealm-sangum út fóron . and he sylf on þam mynstre to láfe wearð . and þér gewunode for sumre lichamlicre mettrumnysse gehæft . and he eác swiðe georne gemunde Zosim*us* þære halgan gebod . þa heo him sæde . þeah hé út faran wolde of his mynstre þ*æt* hé ne mihte; Swa-þeah-hwæðre æfter naht manegum dagum he hine þære seocnysse gewyrpte . and on þam mynstre drohtnode ; Soðlice þa þa munecas hám cyrdon . and on þ*am* halgan æfen þæs gereordes hí togædere gesamnodon . þa dyde hé swa him ér beboden wæs . and on ænne lytelne calic sende sumne dæl þæs unbesmitenan lichaman . and þæs deorwurðan blodes ures drihtnes hælendes cristes . and him on hand gen*am* ænne lytelne tænel mid caricum gefylledne . and mid palm-treowa wæstm*um* þe wé hataþ finger-æppla . and feawa lenticula mid wætere ofgotene . and on hrepsunge becom to iordanes ofrum þæs wæteres . and þér sorgigende gebád þone tocyme þæs halgan wífes þa heo þa þyder becom; Zosim*us* nænige þinga hnappode . and georn*lice* þ*æt* westen beheold . and mid him sylfum smeagende þohte . þus cweðende ; Eala hwæðer heo hider cumende syo . and me ne gyme . and me eft-cyrrende hwearf þus cwæðende . and biterlice weop . and his eagen up to þam heofone hæbbende . and eadmodlice god wæs biddende þus cwæðende . ne fremda þu drihten þære gesihðe *[2]þe þu me ærest æteowdest . þ*æt* ic huru ídel heonone ne hwyrfe . mine synna on-þreagunge berende ; Ðus hé mid tearum biddende[3] . him eft oþer geþanc on befeoll þus cweðende . and hú nú gif heo cymð . hu sceall heo þas éá ofer-faran nú hér nán scip nys þ*æt* heo to me unwurðan becuman mæge; Eala me ungesæligan swa rihtwislicre gesihðe afremdad me; Ða he þis þohte . þa geseah hé hwær heo stód on oþre healfe þæs wæteres; Zosimus soðlice hi geseonde mid micclum wynsumigendum gefean . and god wuldrigende up arás . swa-þeah-hwæðere

671. B. huru heonon idel.
672. B. ne bere (*for* berende).
673. B. *om.* hé.
674. B. cwæðende; sceal; wættru (*for* éá).
675. B. unwurðum.

[1] Leaf 131, back.
[2] The portion of the text between these asterisks (in ll. 671 and 682) is *repeated*. The repetition (which I call B) does not exactly coincide with the text. I give the variations, marked B.
[3] Leaf 132 *begins with the word* biddende *in the repeated portion.*

the brethren went abroad after the customary prayers and 672
psalm-singings; and he himself was left in the minster, and there
remained kept in by a bodily infirmity. Zosimus very readily
called to mind the holy command, when she said to him that he
would not be able to go out of his minster though he wished it. 676
Nevertheless, not many days after, he recovered of the sickness,
and served in the minster. Truly, when the monks returned home
and assembled themselves together on the holy eve of the sacred
day, then he did as was bidden him before, and put into a little 680
cup some portion of the pure Body and of the precious Blood of
our Lord Jesus Christ, and took in his hand a little basket filled
with dried figs, and with the fruits of the palm-tree that we call
finger-apples [dates], and a few lentils steeped in water, and 684
arrived in the evening on the banks of the river Jordan, and there
sorrowfully awaited the arrival of the holy woman, when she
should come thither. Zosimus in no wise slumbered, and earnestly
looked towards the wilderness; and, considering with himself, 688
thus thought and spake: 'Ah, what if she come here, and heed
me not, and has turned from me, and gone back!' Thus speaking
he wept bitterly, lifting up his eyes to heaven, and humbly prayed
to God, thus saying: 'O Lord, do not banish the vision that 692
Thou didst before shew me, that I may not at any rate return
hence in vain, bearing the reproach of my sins.' As he was
praying thus with tears, again another thought came into his mind:
'And how now if she cometh? How shall she cross over the river, 696
now that there is no ship wherein she may come to me, who
am unworthy? Ah! me miserable! me, who am banished from a
vision so righteous!' Whilst he thought thus, he saw where
she stood on the other side of the stream. Zosimus seeing her, 700
rose up with great and happy joy, and praising God. Nevertheless

677. B. þǽr (*for* hwær).
678. B. heo to geseonne (*for* hi geseonde).
679. B. gefean wynsigendum.

on his mode tweonigende . hu heo mihte iordanes wæteru oferfaran . þa geseah hé witodlice þæt heo mid cristes rode-tacne iordanes wæteru bletsode . soðlice ealra þæra* nihte þeostru þa ðæs monan byrhtnysse onlihte sona swa heo þære rode-tacn on þa wætru drencte . swa eode heo on uppan þa hnescan yða wið his weardes gangende swá swá on drigum . Zosimus wundrigende . and teoligende his cneowu to bigenne hire ongean-weardes . heo ongan of þam wættrum clypigan . and forbeodan . and þus cwæð. Hwæt dest þu abbud . wite þæt þu eart godes sacerd . and þa godcundan geryne þe mid hæbbende ; He þa sona hire hyrsumigende úp arás ; Sona swa heo of þam wæterum becom þa cwæð heo to him . fæder bletsa me witodlice hím an[1] geför swiðlic wafung on swa wuldorfæstan wuldre . and þa þus cwæð . Eala þu soðfæsta . gód is se þe gehet him sylfum gelíce beon þa þe hi sylfe ær clænsiað . wuldor sy þe drihten god . þu þe me þurh þás þine þeowene æteowdest hu micel ic on minre agenre gesceawunge on þam gemete þæra oþra fulfremodnysse þus cwæðende ; Đa bæd heo maria þæt heo ongunne þæt riht geleaffulnysse gebæd . þæt is credo in deum . and þær æfter þæt drihtenlice gebæd . pater noster . þyssum gefylledum . þa brohte heo þam ealdan sibbe coss . swá swá hit þeaw is . and þær onfeng þam halgum gerynum . cristes lichaman and blodes . mid abrædedum handum . and in þa heofon locigende . and mid tearum geomrigende . and þus cwæð . forlæt nu[2] drihten þine þeowene æfter þinum worde in sibbe faran . forþon þe mine eagan gesawon þine hælo ; And eft to þam ealdan cwæð . miltsa me abbud . and gefyl nu oþer gebæd minre bene . gang nu to þinum mynstre mid godes sibbe gereht . and cum nu ymb geares rynu to þam burnan . þe wytt unc ærest gesprecon . ic þe bidde for gode þæt þu þis ne forhæbbe . ac þæt þu cume . and þú mé þonne gesihst swa swa god wile . þa cwæð he to hire . Eala wære me gelyfed þæt ic moste þinum swaðum fyligan . and þines deorwurðan andwlitan gesiliðe brúcan . ac ic bidde þe modor þæt þú me ealdan anre lytelre béne getyðige . þæt þú lytles hwæt-hwegu gemedemige

680. B. wætru. 682. B. wæter.

[1] MS. híman (*for* him an = him on).
[2] Leaf 132, back.

he doubted in his mind, how she should cross over the waters of Jordan.

Then indeed he saw that she blessed the waters of Jordan with 704
the sign of the cross of Christ; then the brightness of the moon-
illuminated all the darkness of the night, as soon as she dipped
into the water with the sign of the cross. So she went towards
him, walking on the soft waves as if on dry land. Zosimus wonder- 708
ing and endeavouring to bend his knees before her, she began to
cry aloud from the waters and to forbid him, and spake thus:
'What art thou doing, abbot? Know that thou art God's priest,
and hast with thee the divine mysteries.' He then, obeying 712
her, at once rose up. As soon as she came off the water, she
said to him: 'Father, bless me.' Verily, extreme amazement came
upon him at so wondrous a miracle, and he thus spake: 'Oh! thou
truthful one, good is he who promises for those who early purify 716
themselves to be like Himself; glory be to Thee, O Lord God, who
has shewn me, by means of this Thy handmaid, how much, by my
own perception, I [fail] in the measure of the perfection of others[1].'
Then, she, Mary, begged that she might begin the true prayer of 720
belief, that is to say, *credo in deum*; and, after that, the Lord's
Prayer, the *pater-noster*. These ended, she gave the old man the kiss
of peace, as the custom is, and then received the holy mysteries,
Christ's Body and Blood, with extended hands; and, looking up to 724
heaven, and mourning with tears, thus spake: 'Lord, now let thy
handmaid depart in peace, according to Thy word; for mine eyes
have seen Thy salvation.' Again she said to the old man: 'Pity
me, abbot, and now fulfil the second request of my prayer; go now 728
straightway to thy minster with God's peace; and come again, in
about a year's space, to the bourn where we first spake to each
other. I pray thee, for God's sake, not to draw back from this,
but to come; and then thou shalt see me, even as God will.' Then 732
said he to her: 'Oh! that it were permitted me to follow thy
footsteps, and to enjoy the sight of thine honoured countenance!
But I pray thee, mother, to grant me, an old man, a small request,
namely, that thou deign to receive from me just a little of that 736

[1] Some omission here: Lat. 'quanto intervallo distem a perfectione.'

under-fon[1] me þæs ðe ic hider brohte and þus cwæð . dó hider þone tænel þe ic me mid brohte . heo þa sona mid hire ytemestan fingrum þære lenticula þæt syndon pysan heo onhrán and on hire muð sende þreora corna gewyrde . and þus cwæð . þæt þæs gyfe geniht-sumode . þe þære sawle staðol unwemme geheold . and heo cwæð . to þam ealdan . gebide for me . and for mine ungesælignysse gemunde . he sona hire fét mid tearum oþrán . biddende þæt heo on þa halgan godes gesamnunga gebæde . and hine þa alét wopende and heofende . and he ne geðrystlæhte æniga ðinga . heo to lettenne heo æniga þinga gelet beon ne mihte . heo þa eft mid ðære halgan róde gedryncnysse iordanem oþhrinan [ongan][2] . and ofer þa hnescan yða þæs wæteres eode swa swa heo ær dyde þyder-weardes ; Zosimus þa soðlice wearð micclan gefean cyrrende and færlice wearð mid micclan ege gefylled swiðlice hine sylfne hreowsigende þreade þæt he þære halgan naman [ne][3] axode . þeah-hwæðere hopode þæt hé þy æfter-fyligendan geare þæt gewiste . þa æfter ofer-farenum þæs geares ryne becom on þæt wídgille westen . and geornlice efste to þære wuldor-lican gesihðe . and þær lange hyderes . and þyderes secende fór . oþ þæt hé sum swutol [4] tacn þære gewilneden gesihðe . and wilnunge þære stowe under-geat . and he geornlice mid his eagena scearp-nyssum hawigende ge on þa swiðran healfe . ge on þa wynstran . swá swá se gleawesta hunta gif he þær mihte þæs sweteste wildeor gegrípan ; Ða he þa styrigendlices nan þincg findan ne mihte . þa ongan he hine sylfne mid tearum ofergeotan . and mid upahafenum eagum gebæd and cwæð . Geswutela me drihten þæt gehydde gold-hord . þe þu me sylfum ær gemedemodest æteowan . ic bidde þe drihten for þinum wuldre . Ða he þus gebeden hæfde þa becom he to þære stówe þær se burna getacnod wæs þær hí ærest spræcon . and þær standende on oþre healfe geseah swa swá scinende sunne (*sic*) . and þæs halgan wífes lichaman . orsawle licgende . and þa handa swa heo gedafenodon alegdon beon . and eastweardes gewende ; Ða sona þyder arn . and hire fét mid his tearum þwoh . ne geþrystlæhte he soðlice nán oþer þæs lichaman oðhrinan . and þa mid micclum wópe þære byrgenne gebæd geworhte . mid sealm-sange . and mid oþrum gebedum þe to þære wísan belumpon . þa ongan

[1] MS. underfoh.
[2] *I supply* ongan.
[3] *I supply* ne.
[4] Leaf 133.

which I have brought hither.' And she said: 'Reach hither the basket that thou hast brought with thee[1].' Then immediately she touched with the very tip of her finger the lentils (which are peas), and put into her mouth about the quantity of three grains, and said thus, that such a gift sufficed for one who kept her soul steadfast in purity. And she said to the old man: 'Pray for me, and protect me, for my unhappy state.' At once he touched her feet with tears, praying that she might worship in the holy assembly of God. And then she left him, weeping and sighing; and he dared in no wise to hinder her. She could in no wise be hindered; but again [began] to touch the Jordan by dipping in it the mark of the holy rood, and went over the water's soft waves just as she did before thitherwards. Then Zosimus returned with great joy, and was suddenly filled with great awe. Regretfully he reproached himself that he had [not] asked the Saint's name. Nevertheless he hoped that, in the succeeding year, he might know it. Then, after the space of a year had passed away, he came to the wilderness, and diligently hastened towards the wonderful vision; and went for a long while, seeking hither and thither, until that he should perceive a sure token of the desired vision and some indication[2] of the place; eagerly looking, with the sharpness of his eyes, both on the right hand and on the left, just like a most skilful hunter, if he could catch there that sweetest creature. When he could not find anything that stirred, he began to suffuse himself with tears; and, with eyes uplifted, prayed and said: 'Make known to me, O Lord, that hidden treasure which thou didst once deign to reveal to myself; I pray thee, Lord, for Thy glory's sake.' When he had thus prayed, he arrived at the place where the bourn was marked out where they first spake together; and there, standing on the other side, he saw as it were a shining sun, and the body of the holy woman lying lifeless; and the hands were laid as they should be, and turned eastwards. Then he immediately ran thither, and washed her feet with his tears; he did not dare to touch any other part of the body. Then, with much weeping, he performed the burial-service, with psalm-singing and other prayers that belonged to that matter. Then he began

[1] The A.S. version is a mass of confusion; it actually has—'that I have brought with me!'

[2] Lit. 'desire'; *wilnunge* can hardly be right.

748 he þencan hwæðer hit hire licode . þa he þis ðohte . þa wæs þær an
gewrit on þære eorðan getácnod þus gecweden . bebyrig abbud
Zosimus . and miltsa maría lichama (*sic*) . ofgif þære eorðan *þæt* hire
is . and *þæt* dust to þam duste . geic eac gebidde[1] þeah-hwæðere for
752 me on[2] þyssere worulde hleorende on þam monðe þe aprilis . þære
nigeþan nihte . *þæt* is iduS APRELIS . on þam drihten-lican gereord-
dæge . and æfter þam husl-gange . þa se ealda þa stafas rædde þa
sohte hé ærest hwa hí write for-þan þe heo sylf ær sæde *þæt* heo
756 næfre naht swilces ne leornode . swa-þeah he[3] on þam swiðe wyn-
sumigende geseah *þæt* he hire naman wiste . and he swutole ongeat
sóna swá he[4] þa godcundan gerynu æt iordane onfeng þære ylcan[5] tide
þyder becom and sona of middan-earde gewát . and se siðfæt þe Zo-
760 simus on .xx. dagum mid micclum geswince oferfór . *þæt* eall MARIA on
ánre tíde ryne gefylde . and sona to drihtne hleorde ; Zosimus þa soð-
lice god wuldrode . and his agene lichaman mid tearum ofergeát and
cwæð . Nu is seo tíd earmincg Zosimus *þæt* þu gefremme *þæt* þe
764 beboden is . ac hwæt ic nu ungesælige for-þon ic nát mid hwí ic
delfe nu me swá wana is ægþer ge spadu ge mattuc . þa he þus on his
heortan digollice spræc . þa geseah he þær swilc hwugu treow lic-
gende and *þæt* lytel . ongan þa þær mid delfan . witodlice swiðe
768 georne[6] . and [seo eorðe] wæs swiðe heard and ne mihte heo adel-
fan for-þon he wæs swiðe gewæced ægðer ge mid fæstene ge on
*þam* langan geswince . and hé mid sworettungum wæs genyrwed .
and mid [swate . and hefiglice of] þære heortan deopnysse geom-
772 rode . þa he hine beseah þa geseah hé unmættre micelnysse león wið
þære halgan lichaman standan . and hit his fot-lastes liccode . þa
wearð hé gefyrht mid ege þæs únmætan wildeores . and ealre swiðost
for-þon þe *þæt* halige wif hi*m* ær to cwæð . *þæt* heo þær nænig wildeor
776 ne gesawe . ac he hine sona æghwanon mid þære rode-tacne gewæp-
node . and mid [mægene] þære licgendan . þa ongan seo leo fægnian

770. G. *begins again with* wæs.
771. G. mid swate and hefiglice geomrode of þære heortan deopnysse. MS. Jul. *omits* swate . . . of.
772. G. *ins.* færinga *after* hine. G. unmætre.
773. G. *om.* hit. G. fet-lastas licciende.

[1] *Read* gebiddan. [2] *Read* of. [3] MS. heo. [4] *Read* heo ; *the passage still remains corrupt.* [5] Fol. 133, back.
[6] MS. georðe ; *read* georne; *it has been confused with* eorðe, *which latter is omitted.*

to think whether this would have pleased her. Whilst he thought this, there was pointed out to him a writing upon the earth, thus expressed: 'Abbot Zosimus, bury and compassionate the body of Mary; render to the earth that which is the earth's, and dust to 776
dust. Add also to pray moreover for me, (who am) departing from this world, on the ninth night of the month that [is called] April, that is, the Ides[1] of April, on the feast-day of the Lord, and after the time of the Eucharist.' When the old man had read 780
the letters, he first of all looked to see who had written them, because she herself said before that she had never learnt anything of the kind. Yet he looked extremely pleased that he knew her name, and he perceived clearly that as soon as she had received the 784
divine mysteries at the Jordan, in the same hour she had arrived thither [i.e. at the bourn], and had immediately departed from this world. And the journey which Zosimus had performed with much toil in twenty days, all that Mary had fulfilled in the course of an 788
hour, and immediately departed to God. Then Zosimus glorified God, and suffused his own body with tears, and said: 'Now is the time, poor Zosimus, for thee to perform that which is bidden thee. But what am I, unhappy one, to do? For I know not wherewith to dig, 792
now that I lack both spade and mattock.' Whilst he thus spake secretly in his heart, he saw there as it were a piece of wood lying, and that but a little one. Therewith he began to dig very diligently; and [the earth] was very hard, and he could not dig into it, because 796
he was much weakened, both by fasting and by the long toil, and he was exhausted with sighing and sweat, and sighed heavily from the depth of his heart. When he looked around him, he saw a lion of exceeding bigness stand beside the holy body; and it licked the traces 800
of its [the body's] feet. Then was he affrighted, for fear of the huge wild beast; and most of all, because the holy woman had before said to him, that she had never seen a wild beast there. But he soon protected himself on every side by the sign of the cross, and by 804
the power of her who lay there. Then began the lion to fawn upon

774. G. afyrht for þam ege; G. *om.* and; G. ealra.

775. G. forþam; G. *om.* ér; G. næfre þær nan (*for* þær nænig).

776. G. *om.* æghwanon; *om.* þære.

777. Jul. mænege; *but read* mægene. G. gewæpnode mid gewisse truwiende þæt hine ungederodne geheolde þæt mægn þæs licgendan.

[1] Apr. 9 is the fifth day before the Ides.

wið þæs ealdan weard . and hine mid his leoðum styrgendum grette; Zosimus þa soðlice to þam león cwæð; Eala þu mæste wildeor . gif þu fram gode hider asend wære . to þon þæt þu þissere halgan godes þeowene lichaman on eorþan befæste . gefyll nu þæt weorc þinre þenunge . ic witodlice for yldum gewæht eom þæt ic delfan ne mæg . ne naht gehyðes hæbbe þis weorc [to begangenne . ne ic efstan ne mæg swa myccles siðfates hider to bringanne . Ac þu nu mid þære godcundan hæse þis weorc] mid þinum clifrum [do] . oþ þæt wit þisne halgan lichaman on eorðan befæston; sona æfter his wordum seo leo mid hire clifrum . earmum scræf geworhte . swa micel swa genihtsumode þære halgan to byrgenne; And he mid [1]his tearum hire fét ðwóh . and mid forð-agotenum [benum] mænigfealdlice bæd þæt heo for eallum þingode . and swá þone lichaman on eorðan ofer-wreah . swa nacode swá hé hí ærest gemette buton gewealdan þæs toslitenan rægeles . þe he Zosimus hire ær to-wearp . of þam maría sumne hire lichaman bewæfde . and heo þa ætgædere cyrdon . seo leo . in þæt inre westen [gewat] . swá swá þæt mildeste lamb; Ða gewat Zosimus to his mynstre . god wuldrigende . and bletsigende . and mid lofum herigende . sona swa he to þam mynstre becom . þa rehte he heom eallum [of] frymðe þa wisan . and naht ne bediglode ealra þæra þinga þe he geseah oððe gehyrde . þæt hi ealle godes mærða wurðodon and [mid ege and lufan and micclan geleafan] mærsodon . þære eadigan forð-fore dæg; Iohannes soðlice ongeat sume þa mynster-wísan to gerihtanne swá swá seo halige ær fore-sæde . ac he þa sona gode fultumigendum [gerihte; and] Zosimus on þam mynstre wæs drohtnigende . an hund wintra . and þa to drihtne hleorde . wuldor sy urum drihtne hælendum criste . þe leofað . and rixað á on worulda woruld. AMEN.

778. G. mid liþum styrungum.
779. G. leonan.
780. G. *om.* hider; G. come (*for* wære); to þæm þæt; þisse.
781. G. *om.* on; G. gefyl.
782. G. mid ylde; G. *om.* eom þæt ic.
783. G. hæbbende; G. *supplies* to begangenne ... weorc, *which* Jul. *omits*.
786. G. *supplies* do, *which* Jul. *omits*. G. *om.* oþ; G. *om.* on; G. befæsten.
787. G. Mid þam soðlice æfter þas halgan-wordum; G. *om.* clifrum.
788–9. G. halgan lichaman to byrgelse. Se ealda þa soðlice mid; G. þære halgan (*for* hire).
790. G. benum (*but* Jul. *repeats* tearum *here*).
791. G. mid (*for* on); G. swa swa (*for 2nd* swa).
792. G. butan gewealden; hrægles; hire ær (*for* he).
793. G. *om.* ær; G. mid (*for* of); G. sume; G. *ins.* limu *after* lichaman.
794. G. hi (*for* heo); G. *ins.* þanne *before* cyrdon; G. Se (*for* seo). G.

[1] Leaf 134.

the old man, and greeted him with its moving limbs. Then Zosimus said to the lion: 'O thou huge wild beast, if thou wert sent hither by God that thou mightest enclose in the earth the body of this holy handmaiden of God, fulfil now the work of thy service. I verily am weakened by age, so that I cannot dig, nor have I anything suitable for undertaking this work; nor can I speed on so great a journey, to bring [tools] hither. But do thou now perform this work, at the divine behest, with thy claws, until that we two enclose this holy body in the earth.' Immediately after his words, the lioness, by means of her claws, wrought a grave with her arms, as great as sufficed to bury the saint in. And he with his tears washed her feet, and with prayers that poured forth continually prayed that she would intercede for them all; and so he covered the body over within the earth, as naked as when he first saw her, except for the protection of the torn strip which Zosimus formerly threw to her, wherewith Mary had covered a part of her body. Then they at the same time departed; the lioness [going] to the remoter part of the desert like the gentlest lamb; whilst Zosimus departed to his minster, glorifying God and blessing Him, and praising Him with praises. As soon as he came to the minster, he related to them all every circumstance from the beginning, and concealed none of all the things that he had seen or heard; so that they all worshipped the wonders done by God, and magnified the day of her happy departure with awe and love and much faith. Afterwards John perceived how to amend some of the customs of the minster, as the saint had predicted; but, with God's help, he soon amended them. And Zosimus continued serving in the minster for a hundred years, and then departed to God. Glory be to our Lord Jesus Christ, who liveth and reigneth, ever world without end. Amen.

on (*for* in); *ins.* gewat (*after* westen).

795. G. mildoste; G. and (*for* Da gewat); G. *ins.* gecyrde *after* mynstre.

796. G. wuldriende; bletsiende; heriende.

797. G. swa (*for* þa); G. of (*for which* Jul. *has* on); G. *ins.* ealle *after* frymðe.

799. G. *supplies* mid ege . . . geleafan, *which* Jul. *omits*.

800. Jul. *inserts* and (*in margin*) *before* þære, *which* G. *omits*.

801. G. witoðlice (*for* soðlice); *after which* G. *inserts* se abbod.

803-4. G. fultumiende; G. *supplies* gerihte and, *which* Jul. *omits*; G. *om.* wæs; G. drohtniende hundteontig geara gefylde . and; G. *ins.* mid sibbe *after* drihtne; G. leorde.

805. G. hælende; G. Se ðe (*for* þe); G. rixað on ealra worulda woruld a butan ende.

# XXIV.

[Leaf 135.]

## III. KAL. A[U]GUSTI. NATALIS SANCTORUM ABDON. ET SENNES.

[Collated with U = MS. Cambridge University Library, Ii. 1. 33.]

ON DECIES DAGVM ÐÆS DEOFLICAN CASERES .
wæron twegen kyningas on crist gelyfde .
Abdon and Sennes . mid soðum geleafan .
Ða asprang heora word to ðam wælhreowan casere .
þe ða ana geweold ealles middan-eardes .
and ealle oðre cyningas to him cneowodon .
and heora rice wunode swa swa he ana wolde .
Þa asende decius to þam foresædum cyningum .
and het hí gebringan on bendum to him .
wolde hi gebigan fram godes biggencgum .
to his gedwyldum . and to his deofolgildum .
Hwæt þa cwelleras . þa þa cyninegas gebundon .
and on isenum racenteagum to ðam arleasan gebrohton
for cristes geleafan . to cwealm-bærum witum .
Decius þa het þa halgan cyningas
his godum geoffrian . ac hi *and*wyrdon þus .
We offriað ure lac þam lyfigendan gode .
hælendum criste . and we hopiað to him .
geoffra ðu sylf þinum sceandlicum godum .
Þa cwæð decius se deofles biggenga .
Þysum is to gearcigenne þa reþestan wita .
Abdon and sennes him *and*wyrdon ðus .
Hwæs abitst þu casere cyð hwæt þu wylle .
þæt þu wite soðlice . þæt we orsorge syndon
on urum hælende criste · þe hæfð þa mihte .
þæt he ðine geþohtas . and þe sylfne mæg
mid ealle towurpon . and on ecnysse fordon .

1. U. kaseres.
2. cyningas ; gelyfede.
6. kyningas ; cneowdon.
8. kyningum.
10. biggengum.

# XXIV.

## JULY 30. ABDON AND SENNES, KINGS.

In the days of Decius the diabolic emperor
there were two kings, Abdon and Sennes,
believing in Christ with true faith.
Then their fame reached the bloodthirsty emperor
who then ruled alone over the whole earth;
and all other kings kneeled to him,
and their dominion continued as he alone willed.
Then sent Decius to the aforesaid kings,
and bade that they should be brought in bonds to him,
desiring to turn them from God's service
to his errors and to his idolatries.
So then the executioners bound the kings,
and brought them in iron chains to the wicked [Decius],
for the faith of Christ, unto deadly tortures.
Then Decius bade the holy kings
to sacrifice to his gods, but they answered thus:
'We offer our sacrifices to the living God,
Jesus Christ, and we hope in Him;
do thou thyself sacrifice to thy shameful gods.'
Then said Decius, the devil's worshipper;
'For these men must be prepared the sharpest punishments.'
Abdon and Sennes answered him thus,
'For what waitest thou, Emperor? declare what thou wilt,
that thou mayest know of a truth that we are without care
through our Saviour Christ, who hath the power
utterly to overthrow thy counsels and thyself,
and to destroy [thee] for ever.'

12. cyngas.
16. *and*werdon.
21. reðæstan.
27. towurpan.

Þa on þam oðrum dæge . het decius se casere
lætan leon and beran to þam geleaffullum cynegum .
þæt hi hi abiton . buton hi bugon to his godum .
and be-tæhte þa wican ðam wælhreowan ualeriane .
Þa cwæð ualerianus to þam cynegum þus .
Beorgað eowrum gebyrdum , and bugað to urum godum .
and geoffriað him lac . þæt ge lybban magon .
gif ge[1] þis ne doð . eow sceolon deor abitan .
Abdon and sennes sædon þam arleasan .
We gebiddað us to drihtne gebigdum limum .
and we næfre ne onbugað . þam bysmorfullum anlicnyssum .
manna hand-geweorc . þe ge habbað for godas .
Þa het ualerianus . ða halgan unscrydan .
and lædan swa nocode (*sic*) to ðære sunnan anlicnysse .
forðan ðe hí wurþodon ða sunnan for god .
and bebead his cempum . þæt hi ða cristenan cynegas
to þære offrunga geneadodon . mid eges-licum witum .
Þa cwædon ða cynegas to þam cwellere ðus .
Do þæt þu don wylt . and se dema het
beswingan þa halgan hetelice swyðe .
mið leadenum swipum . and lædde hi syððan
to ðam wæfer-huse . þær ða deor wunodon .
beran . and leon . þe hi abitan sceoldon .
and het lætan him to . twegén leon .
and feower beran . binnan þam huse .
þa urnon þa deor egeslice grymetende .
to þære halgena fotum . swylce hi fryðes bædon .
and noldon awæg gan . ac hi weredon hi swyðor .
swa þæt nan man ne dorste for ðæra deora ware
þam halgum genealecan . oððe into ðam huse gan .
þa cwæð ualerianus to ðam cempum ðus .
Heora dry-cræft is gesyne swutollice on ðysum .

28. þe (*for* se).
29. kyningum (*and in* l. 32).
30. abugon.
35. sculon.
37. gebigedum.
39. hand-geworc.
40. unsrydan.
41. nacode.

[1] Leaf 135, back.

Then on the second day the emperor Decius bade men
let loose lions and bears against the believing kings,
that they might devour them unless they would submit to his gods,
and committed this duty to the cruel Valerian.
Then spake Valerian to the kings thus,
'Preserve your rank, and submit to our gods,
and offer them sacrifice that ye may live;
if ye will not do this, beasts shall devour you.'
Abdon and Sennes said to the wicked man,
'We pray to the Lord with bowed limbs,
and we will never bow down to the shameful images
of men's handiwork, which ye have for gods.'
Then Valerian bade men unclothe the saints,
and bring them thus naked to the image of the sun,
because they worshipped the sun as God;
and commanded his soldiers to compel the Christian kings,
by awful tortures, to offer the sacrifice.
Then spake the kings to the executioner thus;
'Do that thou wilt do.' And the judge bade him
to scourge the saints very furiously
with leaden whips, and he led them afterwards
to the amphitheatre where the beasts abode,
bears and lions, who were to devour them;
and bade men let loose upon them two lions
and four bears within the theatre.
Then ran the beasts, awfully roaring,
to the Saints' feet, as if they prayed for protection,
and would not go away; but they protected them rather,
so that no man durst, by reason of the beasts' guard,
approach the Saints or go into the arena.
Then spake Valerian to the soldiers thus,
'Their sorcery is manifestly seen in this.'

43. kyningas.
44. ofirunge geneadodan; þreatum (*for* witum).
46. þe (*for* se).
50. abiton sceoldan.
51. twa (*for* twegen).
52. U. *om.* binnan þam huse.
54. þæra; friðes.
56. U. *om.* deora.
59. swutelice.

and he wearð swyðe gram for þære deora ware .
and het ða æt nextan þa hæðenan cwelleras
ingan mid swurdum . and ofslean þa halgan .
Þa ðe þis gedon wæs . þa het se dema teon
þæra halgena lic to ðam hæþengilde .
þæt ða cristenan sceoldon sceawian be him .
and bysne niman . and bugan to þam godum .
þe læs þe hi wurdon . swa wælhreowlice acwealde .
Ða æfter þrym dagum . com sum diacon þær to .
quirinus gehaten . and he ða halgan lic
nihtes gelæhte . and ledde to his[1] huse .
and lede hi digellice on ane lædene ðruh .
mid mycele a[r]wurðnysse . and hi mannum þær
bediglode lagon . to langum fyrste .
oð þæt constantinus . se cristene casere . eft to rice feng .
and hi ða afundene wurdon . þurh cristes onwrigennysse .
Ge habbað nu gehyrod hu ða halgan cyningas
heora cynedom for-sawon for cristes geleafan .
and heora agen lif forleton for hine .
Nimað eow bysne be ðam . þæt ge ne bugon fram criste
for ænigre earfoðnysse . þæt ge þæt ece lif habbon .

ITEM ALIA.

Nu we spræcon be cynegum we willað þysne cwyde gelencgan .
and be sumum cyninge eow cyðan git . Abgarus wæs geciged .
sum gesælig cyningc on syrian lande .
and se læg beddryda on ðam timan
þe se hælend on þysum life wæs .
He hæfde ge-axod be ðæs hælendes wundrum .
and sende ða ardlice þis ærendgewrit him to .
Abgarus gret eadmodlice þone godan hælend .

60. U. *ins.* ða *after* wearð; U. þæra.
62. inngan.
63. ða (*for* ðe); ðe (*for* se).
64. þara.
65. sceoldan.
66. bysene.
70. lædde.
71. ledde; leadene.
72. micelre arwurðnysse.

[1] Leaf 136.

And he was very wrath on account of the beasts' guardianship,
and at last bade the heathen executioners
go in with swords and slay the Saints.
When this was done, the judge bade men draw
the Saints' bodies to the idol,
that the Christians might behold
and take warning by them, and bow to the gods,
lest they should be as cruelly killed.
Then after three days came a certain deacon to that place,
called Quirinus, and he took the holy bodies
by night, and brought them to his house,
and laid them secretly in a leaden coffin,
with great reverence, and there they lay,
concealed from men, for a long time, until Constantine,
the Christian emperor, afterwards succeeded to the kingdom;
and they were then found through Christ's revelation.
Ye have now heard how the holy kings
renounced their kingdom for the faith of Christ,
and gave up their own lives for Him.
Take you example thereby that ye turn not from Christ
for any hardness, that ye may have the eternal life.

## The letter of Christ to Abgarus.

Now we are speaking about kings, we will lengthen this discourse,
and tell you yet about a certain king, who was named Abgarus,
a certain blessed king in the Syrian land.
He lay bedridden at the very time
when our Saviour Christ was in this life.
He had enquired concerning our Saviour's miracles,
and sent thereupon speedily to him this letter:
'Abgarus greeteth humbly the good Saviour

72–5. U. *om.* and . . onwrigennysse.
76. gehyred; þas (*for* ðа); kyningas.
77. kynedom.
78. aletan (*for* forleton).
79. bysna; bugan.
81. cyningum; gelengan.
82. kyninge; geclypod (*for* geciged).
83. kyning.
84. he (*for* se); bedrida.
85. ðe (*for* se).

þe becom to mannum mid iudeiscum folce .
Ic hæbbe gehyred be ðe . hu ðu gehælst ða untruman .
blinde . and healte . and bedrydan aræst (*sic*) .
hreoflige þu geclænsast . and þa unclænan gastas afligst .
of wodum mannum . and awrecst ða deadan .
Nu cwæð ic on minum mode . þæt ðu eart ælmihtig god .
oððe godes sunu ðe sylf come to mannum .
þæt ðu ðas wundra wyrce . and ic wolde ðe biddan
þæt ðu ge-medemige þe sylfne . þæt þu siðige to me .
and mine untrumnysse gehæle . for ðan þe ic eom yfele gehæfd .
Me is eac gesæd þæt ða iudeiscan syrwiað .
and runiað him betwynan hu hi þe berædan magon .
and ic hæbbe ane burh þe unc bam genihtsumað .
Þa awrát se hælend him sylf þis gewrit .
and asende ðam[1] cyningce ðus cwæðende him to .
*Beatus es qui credidisti in me . cum ipse me non uideris .*
*Scriptum est enim de me . quia hii qui me uident non credent*
*In me . et qui non uident me . ipsi credent et uiuent .*
*De eo autem quod scripsisti mihi ut ueniam ad te .*
*oportet me omnia propter quæ missus sum hic explere .*
*Et postea quam compleuero recipi me ad eum a quo missus sum .*
*Cum ergo fuero assumptus . mittam tibi aliquem*
*ex discipulis meis ut curet ægritudinem tuam .*
*et uitam tibi atque his qui tecum sunt prestet .*
þæt is on engliscum gereorde . Eadig eart ðu abgar .
þu þe gelyfdest on me . þonne ðu me ne gesawe .
Hit is awriten be me on witegung-bocum[2] .
þæt ða þe me geseoð . hi ne gelyfað on me .
and þa þe me ne geseoð . hi gelyfað and libbað .
Be þam þe ðu awrite to me . þæt ic come to þe .
ic sceal ærest afyllan þa þincg þe ic fore asend eom .
and ic sceal beon eft genumen to þam ylcan ðe me asende .
And ic asende to ðe . syððan ic genumen beo .

91. bedridan aræst (*sic*). 102. ðe (*for* se). 103. cyninge.

[1] Leaf 136, back. [2] MS. witegu, *alt. to* witegung.

who hath come to men amid the Jewish people.
I have heard concerning Thee how Thou healest the sick,
blind, and halt, and raisest the bedridden,
[how] Thou cleanest lepers, and puttest to flight unclean spirits
out of men possessed, and awakest the dead.
Now I said in my mind that Thou art Almighty God,
or God's Son, who Thyself hast come to men,
that Thou mayest work these wonders, and I would pray Thee
that Thou wouldst vouchsafe Thyself to journey to me
and heal my infirmity, because I am evilly afflicted.
It is also told me that the Jewish people lay snares,
and conspire among themselves how they may dispossess Thee;
and I have a city which will suffice for us both.'
Then the Saviour Himself wrote this letter,
and sent it to the king, thus saying to him;
'*Beatus es qui credidisti in me, cum ipse me non uideris.*
*Scriptum est enim de me, quia hii qui me uident non credent*
*in me, et qui non uident me, ipsi credent et uiuent.*
*De eo autem quod scripsisti mihi, ut ueniam ad te,*
*oportet me omnia propter quæ missus sum hic explere;*
*et postea quam compleuero, recipi me ad eum a quo missus sum.*
*Cum ergo fuero assumptus, mittam tibi aliquem*
*ex discipulis meis, ut curet ægritudinem tuam,*
*et uitam tibi atque his qui tecum sunt prestet.*'
That is, in the English language, 'Blessed art thou, Abgar,
thou who believedst on Me when thou hadst not seen Me.
It is written concerning Me in the books of prophecy,
that they who see Me will not believe in Me,
and they who see Me not will believe and live.
Concerning that which thou has written to Me that I should
come to thee,
I must first fulfil the things for which I am sent,
and I must afterward be taken to the same who sent Me;
and I will send to thee after I am taken up

104-112. U. *omits the Latin.*
113. U. *om.* þæt . . gereorde.
119. árærst (*for* ærest), *wrongly*; gefyllan; þing.

ænne minra leorning-cnihta . þe gelacniað þine untrumnysse .
and þe lif ge-gearcað . and þam þe gelyfað mid ðe .
þis gewrit com þa to þam cyninge sona .
and se hælend fore-sceawode syððan he to heofonum astah .
þæt he sende þam cyninge swa swa he ær gecwæð .
ænne of ðam hund-seofontigum . þe he geceas to bodigenne .
se wæs tatheus gehaten . þæt he gehælde ðone cyningc .
He com ða þurh godes sande . to þære fore-sædan byrig .
and ge-hælde þone untrumne on þæs hælendes mihte .
swa þæt ða ceaster-gewaran swyðe þæs wundrodon .
þa gemunde se cyning . hwæt crist him ær behét .
and het him to gefeccan þone[1] foresædan tatheum .
se wæs eac gehaten oþrum naman iudas .
and mid ðam he ineode . þa aras se cyning .
and feoll to his fotum ætforan his ðegnum .
forðan þe he geseah sume scinende beorhtnysse .
on þæs iudan andwlite þurh godes onwrigennysse .
and cwæð þæt he wære soðlice cristes discipulus
him to hæle asend . swa swa he sylf behét .
Þa *and*wyrde se tatheus ðam arwurðan cyninge þus .
For-ðan ðe þu rihtlice gelyfdest on þone ðe me asende .
forðam ic eom asend to þe . þæt ðu gesund beo .
and gif ðu on his geleafan þurhwunast . he wile ðe getiðian
þinre heortan gewilnunga to-eacan þinre hæle .
Abgarus him *and*wyrde anrædlice and cwæð .
To þam swyðe ic gelyfe on þone lyfigendan hælend .
þæt ic wolde ofslean gif hit swa mihte beon
þa ðe hine gefæstnodon on rode-hencgene .
Þa cwæð tatheus him to . Crist ure hælend wolde
his fæder willan gefyllan . and eft faran to him .
Abgarus cwæð him eft to . Ic wat eall be þam .

123. gearcað.
124. U. *adds* Abgare *after* cyninge.
125. ]e (*for* se).
126. kyninge.
128. þe (*for* se); tatdeus; cyning.
130. þær untrume (*for* þone untrumne).
132. ðe kýng.
133. tatdeum.
135. inn-eode; ðe cýng.

[1] Leaf 137.

one of my disciples who shall heal thy infirmity,
and prepare [eternal] life for thee and those that believe with thee.'
Then this letter came straightway to the king,
and the Saviour provided, after He had ascended to Heaven,
that He should send to the king, as He had before spoken,
one of the seventy whom He had chosen to preach,
who was called Thaddeus, that he might heal the king.
He came then, by God's commission, to the aforesaid city,
and healed the afflicted king in the Saviour's might,
so that the citizens greatly wondered thereat.
Then the king remembered what Christ had before promised him,
and bade men fetch to him the aforesaid Thaddeus,
who was also called by a second name, Judas.
And when he entered, then arose the king
and fell at his feet before his thanes,
because he saw a shining brightness
on the face of Judas through God's revelation,
and said that he was verily Christ's disciple
sent to heal him, even as He himself had promised.
Then Thaddeus answered the venerable king thus,
'Because thou hast rightly believed on Him who sent me,
therefore am I sent to thee that thou mayest be whole;
and, if thou continuest in His faith, He will grant thee
thy heart's desires besides thy health.'
Abgarus answered him steadfastly, and said,
'To that degree I believe on the living Saviour
that I would slay, if so it might be,
those who fastened Him on the gibbet of the cross.'
Then Thaddeus said to him, 'Christ our Saviour desired
to fulfil His Father's will, and again to go to Him.'
Abgarus said to him again, 'I know all about that,

136. þegenum.
137. U. *om.* sume.
139. soðlice wære.
141. ðe tatdeus; kýnge.
143. forðan.
145. gewilnunge to-ecan.
149. gefæstnode; -hengene.
150. ðe tatdeus.

and ic on hine gelyfe . and on his halgan fæder .
Tatheus cwæð þa gyt to ðam wanhalan cyninge .
forþi ic sette mine hand on ðæs hælendes naman
ofer ðe untrumne . and he [eac] swa dyde .
and se cyning wearð gehæled sona swa he hine hrepode .
fram eallum his untrumnyssum . þe he ær on þrowode .
Abgarus þa wundrode . þæt he wearð gehæled .
butan læce-wyrtum . þurh ðæs hælendes word .
swa swa he him ær behet þurh his ærend-gewrit .
Tatheus eac siððan sumne mann gehælde
fram þam micclan fot-adle . and fela oðre menn
on þære byrig gehælde . and bodode him geleafan .
Ða cwæð abgarus him to . On cristes mihte
þu wyrcst þas micclan wundra . and we ealle ðæs wundriað .
sege[1] me ic þe bidde soð be ðam hælende .
hu he to mannum come . and of middan-earde ferde .
Tatheus andwyrde abgare . and cwæð .
Ic eom asend to bodigenne hat þine burh-ware cuman
ealle to-somne . on ærne mergen .
þæt ic him eallum cyðe cristes tocyme .
and be his wundrum þe he worhte on life .
þa het se cyninc cuman his ceaster-gewaran .
and tatheus him bodade bealdlice be criste .
and him eallum sæde þone soðan geleafan .
and mancynnes alysednysse þurh ðone mildan hælend .
þæt he wolde hine sylfne syllan to deaðe .
and to helle gecuman to gehelpene adames .
and eac his gecorenra of adames cynne .
and hu he syþþan astah to his soðfæstan fæder .
and cymð eft to demenne ælcum be his dædum .
Æfter ðyssere bodunge . bead se cyning þam bydele .
goldes . and seolfres gódne dæl to lace .

154. Tatdeus; wanhalum.
156. U. eac; *which* Jul. *omits*.
157. ðe (*for* se).
162. Tatdeus.
163. þam miclan; men.
164. bodade.
166. miclan.

[1] Leaf 137, back.

and I believe in Him, and in His holy Father.'
Thaddeus said yet again to the sick king,
'Therefore I lay my hand in the name of Jesus
upon thee, sick man.' And he [moreover] did so,
and the king was healed, as soon as he touched him,
from all his sicknesses which he had before suffered.
Abgarus then marvelled, that he had been healed
without medicine through the Saviour's word,
even as He had before promised him by His letter.
Thaddeus likewise healed afterwards a certain man
of a great disease in his feet, and healed many other men
in that city, and preached the faith to them.
Then said Abgarus to him, 'In Christ's might
thou workest these great wonders, and we all marvel thereat.
Tell me, I pray thee, truly concerning the Saviour
how He came to men and departed from the world.'
Thaddeus answered Abgarus and said,
'I am sent to preach; bid thy citizens come
all together at early morning
that I may declare to them all Christ's advent,
and [speak] concerning His wonders which He wrought in life.'
Then the king bade the men of his city come,
and Thaddeus preached to them boldly concerning Christ,
and told all of them the true faith,
and the redemption of mankind through the mild Saviour;
that He had willed to give Himself to death,
and to descend into hell to help Adam,
and likewise His elect of Adam's kin,
and how He afterward ascended to His righteous Father,
and shall come again to judge every man according to his deeds.
After this preaching the king offered the preacher
a good portion of gold and of silver as a gift,

168. manne; U. *om.* ferde.
169. Tatdeus.
171. morgen.
174. ðe kyning.
175. Tatdeus.
179. helpenne (*read* gehelpenne); adame.
183. ðe kyning.

ac he nolde niman nan ðinge to medes
his wunderlicre mihte . oððe his mærlican bodunge .
and sæde ðam cyninge . We forsawon ure æhta .
and forleton ure agen . hwi sceole we oþres mannes niman . 188
Þis wæs þus geworden . and þær wunode á syððan
se soða geleafa . on þære landleode .
þam hælende to lofe . þe leofað á on ecnysse. AMEN.

185. þing. 186. wunderlicra mihta.

# XXV.

## KAL. A[U]GUSTVS. PASSIO *SANCTORVM* MACHABEORUM.

[The various readings are from C. (= MS. C.C.C. 198); from D. (= MS. C.C.C. 303); and from U. = (Camb. Univ. Library Ii. 1. 33, *beginning at* l. 319. The copy in V. (= Vit. D. 17, fol. 86 *b*) ends at l. 29].

ÆFTER ÐAM ÐE ALEXANDER SE EGEFULLA CYNING
to-dælde his rice his dyrlingum ge-hwilcum
on his forð-siðe · and hi fengon to rice
gehwylc on his healfe . þa weoxon fela yfelu 4
wide geond eorðan for ðæra cyninga gewinne . .
An ðæra cyninga wæs heora eallra for-cuðost .
arleas and upp-ahafen antiochus gehaten .
se feaht on ægypta[1] lande and afligde ðone cyninc . 8
and ferde syððan to hierusalem mid mycelre fyrde .
and be-reafode godes templ goldes and seolfres .
and fela gold-hordas forð mid him gelæhte .
and ða halgan maðm-fatu and þæt mære weofod . 12
and ofsloh þæs folces fela on ðære byrig .
and modelice spræc on his mihta truwigende .
Eft æfter sumum fyrste asende se cyning
on ærend-gewritum . þæt ealle menn gebugon 16
to his hæðen-scipe and to his gesetnyssum .

N. B. *The text is denoted by* A.

1. D. Efter.
2. C. D. deorlingum.
3. C. heo *So also in* l. 20.
4. D. gehwilce. C. V. weox; D. weoxan. C. feola.
5. A. ðære, *corrected to* ðæra; C. ðære; D. þæra.

[1] Leaf 138.

but he would take nothing as meed
for his wonderful power, or his mighty preaching;
and said to the king; 'We have forsaken our possessions
and have abandoned our own, why should we take those of
another man?' 188
This was thus accomplished, and thereafter the true faith
ever continued in that nation,
to the praise of the Saviour who liveth ever in eternity. *Amen.*

189. siððan.
190. þe (*for* se).
191. lyfað; U. *om.* AMEN.

# XXV.

## AUGUST 1. THE MACCABEES.

### § I. 1 MACC. i. 1–64; 2 MACC. vi. 18–vii. 42.

AFTER that Alexander the terrible king
divided his kingdom amongst his several favorites
on his decease, and they took to the kingdom,
each in his portion, then grew up many evils 4
wide-spread on the earth, because of these kings' battles.
One of these kings there was of them all the wickedest,
irreverent and proud, named Antiochus,
who fought in Egypt and put to flight the king; 8
and marched afterwards to Jerusalem with a great army,
and despoiled God's temple of gold and silver,
and took many gold-hoards away with him,
and the holy treasure-vessels, and the great altar, 12
and slew many of the people in the town,
and spake haughtily, trusting in his might.
Again after some time, the king sent,
by a written message, that all men should bow down 16
to his heathendom and to his ordinances;

6. A. ðære, *corrected to* ðæra; C. þara; D. þæra. C. D. ealra.
7. C. D. up-ahafen. C. antiochius.
8. C. egypta; D. egipta. C. D. cyning.
10. C. be-réfode; tempel góldes.
11. C. fealа; *here and elsewhere.*
12. C. mað-fatu.
14. C. modiglice. V. truwiende; D. truwigendæ.
15. C. D. asænde. *So in* l. 18, &c.
16. C. D. V. men.

and asende to hierusalem iudeiscre byrig
on þære wæs ða gewurðod se eall-wealdende god
æfter ðære ealdan . æ . þe hi ana þa heoldon .
and het hi gebugan fram gode and fram his biggengum .
and arærde þæt deofol-gild uppon [drihtnes] weofode .
and het hi ealle offrian to ðære anlicnysse .
and ælcne acwellan þe wið-cwæde his hæsum .
Wearð þa mycel angsumnyss on eallum þam folce
þe on god gelyfdon for ðam gramlicum dædum .
and manega gebugon to ðam manfullan hæðengilde .
and eac fela wið-cwædon þæs cyninges hæsum .
and woldon heora lif forlætan ærþan ðe heora ge-leafan .
and noldon hi fylan mid þam fulan hæðenscype .
ne godes æ to-brecan þe hi on bocum ræddon .
Hwæt þa wearð gelæht sum geleafful bocere .
har-wencge and eald . se hatte eleazarus .
and hi bestungon him on muþ mid mycelre ðreatunge
þone fulan mete þe moyses forbead
godes folce to þicgenne . for þære gastlican getacnunge .
We moton nu secgan swutellicor be ðysum .
hwylce mettas wæron mannum forbodene
on ðære ealdan . æ . þe mann ett nu swa-ðeah .
Moyses for-bead for mycelre getacnunge
on ðære eal[1]dan . æ . æfter godes dihte
þa nytenu to etanne þam ealdan folce
þe heora [cudu] ne ceowað and het ða unclæne .
and þa þe synd gehofode on horses gelicnysse
unto-clofenum clawum . wæron unclæne eac .
þa clænan nytenu þe heora cudu ceowað .
getacniað þa men þe on heora mode smeagað
embe godes willan . syððan hi his word gehyrað

19. C. D. ealwealdenda; V. ealwældende.
21. C. hio ða gebugon; D. hi bugan. C. biggencgum.
22. D. *om.* þæt; C. *has* þa. C. D. uppan *here and elsewhere.* C. D. drihtnes; A. V. godes.
23. C. hio; *here and elsewhere.*
24. A. cwællan, *altered to* acwellan; C. D. V. acwellan.
25. V. angsumnysse; C. angsumnys.
27. D. manfullum heþen-gylde.

[1] Leaf 138, back.

and sent to Jerusalem the Jewish town,
in which was then worshipped the all-ruling God
after the old law, which they alone then kept,
and commanded them to turn from God, and from his services,
and raised up the devil's form upon the Lord's altar,
and commanded them all to offer sacrifice to that idol,
and to kill each one, who spake against his commands.
There was then great sorrow amongst all the people,
who believed on God, because of the cruel deeds;
And many bowed down to the wicked idol;
and also many spake against the king's commands,
and would lose their lives rather than their belief,
and would not defile themselves with the foul heathendom.
nor break God's law which they read in books.

Now there was taken a certain faithful scribe[2 Macc. vi. 18],
hoary and old, who was called Eleazar;
and they stuck in his mouth, with many threatenings,
the foul meat which Moses forbade
God's people to taste because of its spiritual signification.
We must now speak more plainly concerning these,
as to what meats were forbidden to men
in the old law, which one eats now nevertheless.
Moses forbad, because of its great significance [Levit. xi. 2]
in the old law, according to God's ordinance,
the old people—to eat those beasts
which chew not their cud, and commanded them [to be] unclean;
and those that are hoofed in a horse's likeness,
those with uncloven claws, were unclean also.
The clean beasts who chew their cud
betoken those men who meditate in their mind
about God's will, after that they hear his word

30. C. noldan. C. fílan; D. befylan.
31. C. to-brœcon; A. to-brœcan, *alt. to* to-brecan; D. tobrecan.
33. C. hárwenge; D. harwenge.
37. C. sœcgan. C. D. swutollicor. C. ðissum.
39. A. ætt, *alt. to* ett; D. ýt. C. nu et.
42. C. etene; D. etenne. C. D. ealdum.
43. C. D. cudu; A. cude; *but see* ll. 46, 56.
47. C. *om.* on. D. smeagerð.

of lareowa muðum swylce hi heora mete ceówan .
And ða synd unclæne þe heora cudu ne ceowað .
for-ðan þe hi getacniað þa ðe tela nellað .
ne nellað leornian hwæt gode leof sy .
ne on heora mode wealcan þæs hælendes beboda .
and syndon for-ðy unclæne swa swa ða forcuðan nytenu .
Þa nytenu synd clæne þe to-cleofað heora clawa
and heora cudu ceowað . hi getacniað þa geleaffullan
on godes geladunge . þe mid geleafan underfoð
þa ealdan gecyðnysse and cristes gesetnysse .
*þæt* is seo ealde . æ . and seo niwe gecyðnyss .
and ceowað godes beboda symle mid smeagunge .
Þa nytenu wæron unclæne gecwedene on þære . æ .
þe ne to-cleofað heora clawa þeah ðe hi cudu ceowan .
oððe gif hi to-cleofað and ceowan nellað
for ðære getacnunge þe ða toweard wæs .
*þæt* we to-cléofan ure clawa on þam twam gecyðnyssum .
on ðære ealdan . and on ðære niwan *þæt* is . æ · and godspel .
and *þæt* we on mode smeagan þæs ælmihtigan hæse .
and se ðe aþor forlæt . se leofað unclæne .
Swa swa ða iudeiscan þe urne drihten forseoð .
and his godspel bodunge to bysmre habbað
syndon unclæne . and criste andsæte
þeah ðe hi moyses . æ · on heora muðe wealcon .
and nellað under-standan butan *þæt* steaflice *andgit* .
Fela wæron forbodene godes folce on ðære . æ .
[1] þe nu syndon clæne æfter cristes to-cyme .
siððan paulus cwæð to þam cristenum ðus .

*Omnia munda mundis.*

49. C. larewa. A. ceowán; D. ceowon.
50. D. synde.
51. C. nyllað.
53. D. heore mode wealcen. D. hælendas.
54. D. for-cuþostan.
59. C. *om.* and. A. gecyðnysse, *alt. to* gecyðnyss; C. gecyðnis.
60. D. symble.
62. C. cleofað. *After* hi *a later hand inserts* heora *in* A., *which is omitted by* C. D. D. ceowun.
63. C. cliofað. A. *has* heora clawa *above the line, before* and. C. nyllað.
64. C. toweard.
65. *After* þæt *is written, above the line,* getacnað *þæt, which* D. *omits.* D. gecyðnessum. C. *om. this line*

[1] Leaf 139.

from teachers' mouths, as if they chewed their meat.
And those are unclean which chew not their cud,
because they betoken those who desire not rightly,
neither will learn what may be-pleasing to God,
nor revolve in their minds the Saviour's commands,
and they are therefore unclean just like the wicked beasts.
Those beasts are clean that cleave their claws,
and chew their cud; they betoken the believers
in God's congregation, who with belief receive
the old testament and Christ's ordinance,
that is, the old law and the new testament,
and chew God's commands ever with meditation.
Those beasts were called unclean in the law,
who do not cleave their claws, although they chew the cud;
or if they do cleave, and will not chew;
for the betokening, which was then still to come,
that we cleave our claws in the two testaments,
the old and the new, that is Law and Gospel;
and that we ponder in mind the Almighty's behest;
and he who forsakes either, he liveth unclean.
Even so the Jews who despise our Lord,
and have in contempt his Gospel-preaching,
are unclean, and to Christ odious,
although they in their mouth revolve Moses' law,
and will only understand the literal meaning.
Many things were forbidden to God's people in the law,
which now are clean, after Christ's advent,
since Paul saith to the Christians thus:
*omnia munda mundis* (Titus i. 15);

66. A. *has* þæt is on ðære ealdan . æ . ⁊ on ðære niwan þæt is . æ . ⁊ godspel; *with* gecyðnysse *above the line after* niwan. *Here the former* þæt is *and* æ *are both superfluous, and, accordingly, the passage is squeezed in over an erasure*; C. *omits from* þæt we (l. 65) *down to* niwan; D. *has*—þa ealdan . ⁊ þa niwan . þæt is . æ . ⁊ godspel. C. god-spell.

67. C. D. hæsa.

70. C. bysmore; D. bismore.

73. C. nyllaþ. A. -standen, *alt. to* -standan; C. -standen. C. buton. C. D. stæflice.

74. A. *has* ealdan *after* ðære, *above the line*; *which* C. D. *omit*.

76. *After* mundis A. *has, above the line,* þæt is on englise —*which* C. D. *omit*.

Ealle ðincg syndon clæne þam clænum mannum.
þam ungeleaffullan and unclænum nis nan þincg clæne.
Hara wæs ða unclæne forðan ðe he [nis] clifer-fete.
and swín wæs ða unclæne forðan þe hit ne ceow his cudu.
Sume wæron þa fule þe nu synd eac fule.
ac hit biþ to langsum eall her to logigenne
be ðam clænum nytenum. oððe be þam unclænum
on ðære ealdan. æ. þe mann étt nu swa-ðeah.
Þa wolde eleazarus werlice sweltan
ærðan þe he godes. æ. forgegan wolde.
and nolde forswelgan ðas spices snæd
þe hi him on muð bestungon. forðan þe moyses for-bead
swýn to etenne swa swa we ær sædon.
Þa bædon ða cwelleras for heora eald cyððe.
þæt hi moston him beran unforboden flæsc.
and dyde swilce he æte of ðam offrung-spice.
and swa mid ðære hiwunge him sylfum geburge.
Ða cwæð eleazarus. Ic eom eald to hiwigenne.
and wenað þa geongan þæt ic wille for-gægan
godes gesetnysse for ðisum sceortan life.
and bið þonne min hiwung him to forwyrde.
and ic sylf beo and-sæte þurh swylce gebysnunge.
Ðeah ðe ic beo ahred fram manna reðnysse.
ic ne mæg þam almihtigan ahwar ætberstan.
on life oþþe on deaðe. ac ic læte bysne
þam iungum cnihtum gif ic cenlice swelte
arwurðum deaðe for ðære halgan. æ.
Þa wurdon ða cwelleras þe him cuðlice to-spræcon.
swyðe geyrsode for ðære andsware.
and tugon hine to þam witum þæt he wurde acweald.
and he ða mid gelcafan his líf ge-endode.

77. C. D. þing synd.
78. C. D. ungeleaffullum. C. D. þing.
79. nis *must be the reading*; see Levit. xi. 6; *but* A. C. D. *have* is.
80. C. D. *omit* ða. C. D. *read* hit; A. *has* hi, *with* t *above the line*.
82. C. *om.* hit. C. D. logienne.
84. D. man. C. et; D. yt.
85. C. D. wærlice.
86. C. D. forgægan; A. forgægan, *alt. to* forgegan.
87. D. snæt.

All things are clean to clean men;
to the unbelievers and the unclean there is nothing clean.
A hare was then unclean, because he is [not] cloven-footed,
and a swine was then unclean because it chewed not its cud.
Some were then foul, which now are also foul;
but it will be too tedious to discourse here fully
concerning the clean beasts or concerning the unclean
in the old law, which one eats now nevertheless.

Then would Eleazar manfully die
rather than he would transgress God's law,
and would not swallow the bit of the bacon
which they stuck in his mouth, because Moses forbade [them]
to eat swine; as we before said.
Then the executioners prayed him, for old acquaintance sake,
that they might bring him unforbidden flesh,
and he should do as if he ate of the sacrifice-bacon,
and so with that deception save himself.
Then spake Eleazar, 'I am old to practise deceit,
and the young ones will think that I am ready to transgress
God's ordinance for [the sake of] this short life,
and then shall my deception be to their destruction,
and I myself shall be an opponent [to God] by such an example.
Though I be saved from men's cruelty,
I may not anywhere escape from the Almighty
in life or in death; but I shall afford an example
to the young folk, if I boldly die
an honourable death for the holy law.'
Then became the executioners, who had addressed him kindly,
very much angered because of that answer,
and they dragged him to the tortures that he might be killed;
and he then ended his life with faith.

88. C. bestungen. C. forðam; D. forþam.
90. D. cwelleres.
91. C. hio mostan.
92. D. offrincg-.
93. C. selfum.
95. C. D. gungan.
96. C. scortan.
98. C. D. self. A. *has* gode *after* andsæte, *above the line;* C. D. *omit.*
99. C. ryðnysse.
102. D. geongum.
104. D. cwelleres.
107. C. ge-ændode.

Þær wurdon eac gelæhte . and [1] gelædde to ðam cyninge .
seofon gebroðra swyðe ge-lyfede .
and heora modor samod . and hi man mid swingle ðreade .
þæt hi etan sceoldon ongean godes . æ . spicc .
Þa cwæð se yldesta . hwæt axast ðu æt us .
we synd gearwe to sweltenne swyðor þonne to forgægenne
ures scyppendes . æ . þe he gesette þurh [moysen.]
þa yrsode se cyninc̄g . and het for-ceorfan his tungan .
and hine behættian and his handa forceorfan .
and eac befotian, and het feccan ænne hwer
and hine þær-on seoðan . oð þæt he sawlode
ætforan his gebroþrum þæt hi abúgan sceoldon .
Hwæt þa six gebroþra hi sylfe þa tihton .
and seo modor samod secgende him betwynan .
þæt hi sweltan woldon . for godes gesetnyssum ;
god sylf gefrefrað us swa swa moyses geswutelode
on ðære fiftan béc . þæt god ge-frefrað his ðeowan .
þa gebundon ða cwelleras þone oþerne broðor .
and hine behættedon hetelice . and axodon
hwæðer he etan wolde arðan þe he behamelod wurde .
He cwæð þæt he nolde . and hé ðá gelice witu .
swa swa his yldra broðor ardlice under-feng .
and cwæð to ðam cyninge þe hi acwellan het .
Ðu forscyldegodesta cyninc̄g . ofslihst us and amyrst .
ac se ælmihtiga cyning us eft arærð
to þam ecan life . nu we for his . æ . sweltaþ .
Hi bundon ðone þryddan and mid bysmore [heton]
his tungan forð-ræcan . and he hraðe swa dyde .
and his handa him ræhte and mid anrædnysse cwæð .
Ðas lima ic hæfde þurh ðone heofonlican cyninc̄g .

108. C. D. cyninge.
109. D. seofan. C. gelefede.
110. C. hiora.
111. C. scoldon. C. D. spíc.
112. D. elststa (*sic.*).
114. C. D. sceppendes; *where* A. *has* scyppendes drihtnes, *by mistake.* C. D. moysen; A. moyses; *but see* l. 186.
115. C. cyninge; D. cyning.
116. C. D. behættigan.
117. C. D. befotigan.
122. D. wolden. D.-nessum. *After* gesetnyssum A. *has, above the line*—] hi cwædon þus; *which* C. D. *omit.*

[1] Leaf 139, back.

There were also taken and led to the king [2 Macc. vii. 1.]
seven brethren, very believing;
and their mother together, and them they vexed with scourging,
that they should eat bacon, against God's law.
Then saith the eldest, 'what askest thou of us?
we are ready to die rather than to transgress
our creator's law which he ordained by Moses.'
Then the king grew angry and commanded to cut out his tongue,
and to scalp him and to cut off his hands,
and also to cut off his feet, and commanded to fetch a cauldron,
and to boil him therein until he gave up the ghost
before his brethren, that they might yield.
Moreover the six brethren themselves there testified
and the mother together, saying amongst themselves,
that they would die for God's ordinances.
'God himself comforteth us, as Moses revealed [Deut. xxxii. 43]
in the fifth book, that God comforteth his servants.'
Then the tormentors bound the second brother,
and they scalped him hatefully and asked him
whether he eat would before he should be hamstrung.
He saith 'that he would not,' and he then the like punishment
as his elder brother immediately received,
and saith to the king who commanded to kill them,
'Thou, most guilty king, slayest and consumest us,
but the Almighty King will raise us up again
to the eternal life, now that we die for his law.'
They bound the third and in derision they commanded
him to put out his tongue, and he quickly did so.
and reached out his hands to them, and with firmness quoth,
'These limbs I had through the heavenly king,

123. D. self. C. geswutulode.
124. *After* þ A. *has, above the line,* —is þæt; *which* C. D. *omit.* C. frefraŏ.
126. D. behættodon. C. axoden.
127. D. hwæder. C. D. wurde be-hamolod (be-hamelod).
128. A. wita, *alt. to* witv (*for* witu); C. D. wíta.
130. C. cwæð þa to; hio.
131. C. D. forscyldgodesta. C. of-slyhst; D. of slehst. D. amerst.
133. C. D. ecan; *in* A., *an* e *is added, above the line, here and in* l. 145.
134. C. D. heton; A. hetan.
135. D. raŏe.
136. C. hes (*sic*); *om.* handa. D. -nesse.
137. C. lioma. C. D. cyning.

ac ic hi nu forseo for his gesetnysse .
forþan þe ic hopie to him . *þæt* ic hi eft under-fó æt him .
And se cyningc wundrode and þa þe mid him wæron
ðæs cnihtes anrædnysse *þæt* he ða cwylmingce [1]forseah
Æfter ðyses forð-siðe . hi ge-fengon ðone feorðan .
and eall-swa getintregedon . ac he anrædlice cwæð.
Selre us is to sweltenne and soðlice anbidian
þæs ecan æristes . æt ðam ælmihtigan gode .
ac ðe ne bið nan ærist to ðam ecan life .
Se ða ge-endode mid anrædum geleafan .
and hi gefengon to dreccenne þone fiftan broðor .
He beseah ða to ðam cyningce . and cwæð. him þus to .
Nu ðu mihte hæfst betwux mannum sume hwile .
þu dest swa swa ðu wylt . ac ne wen ðu swaðeah
*þæt* se god us forlæte þe we on gelyfað .
þu afindst his mihte ungefyrn on ðe sylfum .
hu he þe tintregað teartlice on witum .
Se geendode ða . and hi ardlice gelæhton
þone sixtan broðor . and he sweltende . cwæð.
Ne dwela ðu on idel . þeah ðe drihten ðe geþafige
*þæt* we for urum synnum to swylcere wæfersyne synd .
and ne wen ðu na be þé *þæt* þu unge-witnod beo .
nu ðu winst ongean god . and se ge-wat þa swa sona .
Þa wundrode heora modor *þæt* hi swa wel ongunnon .
and heo mid bliþum mode hyre bearn æfre tihte .
ælcne on-sundron and sæde heom eallum .
Ne fegde ic eowre lima . ne ic eow lif ne forgeaf .
ac middan-eardes scyppend eow sealde gast . and lif .
and he eft eow for-gifð *þæt* ece lif mid him
swa swa ge nu syllað eow sylfe for his . æ .
Hwæt ða antiochus se arleasa cyningc
behet þam anum cnapan þe pær cucu wæs þa git

138. C. -nyssum; D. -nessum.
139. C. hopige.
140. C. D. cyning.
141. D. -nesse. C. cwelminge; D. cwylminge. C. forseoð.
143. C. D. eal-. C. D. tintregodon.
144. C. swelten; andbidian.
145. A. ecan, *alt. to* ecean; C. éacan; D. ecan.
146. D. æristð; ecam.

[1] Leaf 140.

but I now despise them for [the sake of] His ordinance,
because I have hope in him that I may receive them again from him.'
And the king wondered, and they that were with him,
at the young man's constancy, that he despised the death-torment.
After this one's departure (from life), they took the fourth,
and tormented him in like manner, but he firmly quoth,
'It is better for us to die and soothly to abide
the eternal resurrection at (the hands of) the Almighty God;
but for thee shall be no resurrection to the eternal life.'
He then ended (his life) with constant belief,
and they took, to torment (him), the fifth brother.
He looked then towards the king, and quoth thus to him,
'Now (that) thou hast might amongst men for a while,
thou dost as thou wilt, but think not, nevertheless,
that the God upon whom we believe forsakes us.
thou shalt find His might, not far hence, over thyself,
how He will torment thee sharply with punishments.'
He ended (his life) then, and they quickly caught
The sixth brother; and he, dying, quoth,
'Err not thou vainly, though the Lord permit thee
that we for our sins become such a spectacle;
and think not thou concerning thyself that thou shalt be untormented,
now (that) thou fightest against God;' and he departed then soon.
Then wondered their mother that they strove so well,
and she with blithe mood ever exhorted her children,
each one severally, and said to them all,
'I joined not your limbs, nor did I supply you with life,
but the world's Creator gave you your spirit and life,
and He again will give you the eternal life with Him,
even as ye now offer yourselves for His law.'
Thereupon Antiochus, the impious king,
promised the one boy who was still alive

147. C. ge-ændode mid ðam.
148. C. drænccnne; D. drencenne.
149. C. D. cyninge.
152. C. gelefað.
153. C. afinst; D. afintst. C. D. selfum.
154. C. *om.* teartlice on witum.
155. C. ge-ændode.
157. C. dwele.
158. D. wafer-sine.
159. C. sy (*for* beo).
160. C. D. *om.* sona.
162. C. hiore.
163. A. him, *alt. to* heom; C. hiom; D. him.
164. C. forgæf.
165. C. scyppen; D. sceppend.
167. D. *om.* nu. C. D. sellað.
168. C. antiochius. C. D. cyning.
169. C. get; D. gyt.

mycele woruld-æhta gif he wolde him abugan
and bæd eac ðа modor þæt heo hire bearn tihte .
þæt he huru ana abuge þeah þe his gebroðra noldon .
and seo modor behet him þæt heo wolde hine læran .
Þa abeah seo modor [1] to hire bearne and cwæð .
Gemiltsa me min sunu ic ðe to men gebær .
beseoh nu to heofonum . and besceawa þas eorðan .
and ealle ða ge-sceafta þæt him on synd nu .
and under-stand be ðam hu se ælmihtiga god
hi ealle gesceop butan antimbre of nahte .
and ne forhta ðu ana for ðysum feondlican cwellere .
ac under-foh þone deað swa swa ðine gebroðra dydon .
þæt ic ðe eft under-fó on eadignysse mid heom .
Þa clypode se iungling to ðam cwellerum þus . and cwæð.
Hwæs andbidige ge . ne beo ic
na gehyrsum þæs cyninges hæsum .
ac godes bebodum þe he bebead þurh moysen .
and þu manfulla cyning þinre modignysse scealt
soðlice on godes dome susle ðrowian .
Ic sylle min agen lif . and minne lichaman samod
for godes gesetnyssum . swa swa minc six gebroðra .
and ic clypige to gode þæt he urum cynne gemiltsige .
and þæt he dó mid witum þæt ðu wite þæt he is ana god .
Þa wearð se cyninc wælhreow þam cnihte
ofer ealle þa oðre þa he ær acwealde
for ðære forsewennysse . and sé gesæliga cniht
on þam teartum witum gewát þa of life
mid fullum geleafan . and seo geleaffulle modor
wearð eac acweald æt-foran þam cyninge .
æfter hire seofon sunum gesæliglice for gode .
Þyssera martyra gemynd is on hlaf-mæssan dæg .
swa wide swa godes þeowas godes þenunge gymað .

170. C. miccle weoruld-.
171. D. heara [*for* hire].
172. C. hura; gebroðro.
174. C. beseah [*for* abeah]. D. se. C. hiore.
175, 176. C. *om. from* ic *to* heofonum.
177. D. syndon.
180. D. forhte. C. ðeossum feondlicum. D. cwelleran.
181. D. ȝ under-foh.

[1] Leaf 140, back.

much worldly wealth, if he would submit to him,
and prayed also the mother to exhort her child,
that he at least should alone submit, though his brothers would not.
And the mother promised him that she would teach him.
Then bent down the mother to her bairn, and quoth,
'Pity me, my son, I bore thee as a man;
look up now to the heavens, and behold this earth,
and all the creatures that are now thereon,
and understand by them how the Almighty God
shaped them all, without material, of nothing;
and fear not thou only because of this fiendlike murderer,
but receive the death, even as thy brothers did,
that I may again receive thee in blessedness with them.'
Then called the youngster to the tormentors thus, and quoth,
'What are ye waiting for? I shall not be
in no wise [any wise] obedient to the king's behest,
but to God's commandments which He commanded by Moses.
And thou, king full of evil, for thy pride shalt
soothly, in God's doom, suffer torment.
I offer my own life and my body together
for God's ordinances, even as did my six brothers;
and I cry to God that He will pity our kindred,
and that He may cause, by torments, that thou mayst know
that He is God alone.'
Then became the king infuriated against the boy
over all the others that he before had killed
for that contemptuousness; and the sainted boy
amid the fierce torments departed then from life
with full belief; and the faithful mother
was also killed before the king,
after her seven sons, happily, for [the sake of] God.
The commemoration of these martyrs is on Lammas day,
as far and wide as God's servants pay heed to God's service.

182. C. D. -nesse. C. D. him; A. him, *alt. to* heom.
183. D. clepude. D. cwelleran. C. D. *om.* þus.
184. C. Hwæt. C. *om.* ge.
185. C. ge-hersum.
187. C. mánfulla; D. manfulle.
189. C. D. selle. C. lichoman.
190. C. gebroðro.
191. C. gemildsige.
194. C. cwealde.
195. C. gesælige.
197. C. sio gelefulle.
199. C. hiora. D. seofan.
200. D. þysra.
201. C. þegnunge; D. þenunga. D. gemað.

Manega halgan wæron under moyses . æ.
ac we nabbað heora gemynd mid nanum mæsse-dæge
butan þyssera gebroðra þe swa bealdlice ðrbwodon .

ITEM. [§ II.]

WE wyllað eac awritan hu þæt gewinn ge-endode .
and hu se ælmihtiga god þa arleasan afligde
mid my'celre sceame . swa swa us sægð seo racu .
Mathathias wæs gehaten sum heah godes þægn .
se hæfde fif suna ful cene mid him .
an hatte iohannes . oðer symon .
ðridda Iudas . feorða eleazárus .
fifta ionathas . binnan hierusalem ;
þas bemændan sarlice mid swyðlicre heofunge .
þæt hi swylce yrmðe gesawon on heora life .
and noldon abúgan to ðam bysmorfullan hæðen-scipe .
Þa asende se cyningc to ðam fore-sædan ðegene .
and het hi ealle búgan to his blindum godum .
and him lac offrian . and forlætan godes . æ .
ac mathathias nolde þam manfullan gehyran .
ne godes . æ . forgægan for his gramlican ðreate .
Efne þa eode on heora eallra gesihðe
án Iudeisc mann to þam deofol-gilde .
and ge-offrode his lac swa swa antiochus hét .
Hwæt ða mathathias on mode wearð ge-ang-sumod .
and ræsde to ðam were þe ðær wolde offrian .
and ofsloh hine sona . and siððan þone oþerne
þæs cyningces ðegn . þe hine ðær-to neadode .
and to-wearp þæt deofol-gild . and wearð him awege .
Clypode þa hlude . ælc þe geleafan hæbbe .
and godes . æ . recce . gange him to me .

203. C. mæssan-dæge.
204. C. D. buton. A. þyssere (*alt. to* þyssera) ; C. þissera ; D. þissa.
ITEM. *So in* A. ; C. D. *have here the number* II.
205. *Over* awritan *is the gloss* † asecgan, *which* C. D. *omit.* C. D. gewin.
207. C. scame. C. segð ; D. secgeð.
208. C. D. þegen.
209. C. sunu. A. ful, *altered to* full *by later hand.*

† Leaf 141.

Many saints were (there) under Moses' law,
but we hold not their commemoration on any mass-day,
except of these brethren, that so boldly suffered.

§ II. 1 Macc. ii. 1–70.

II. We will also write how that contest ended,
and how the Almighty God put to flight the impious ones
with mickle shame, even as the narrative tells us.
A certain high servant of God was named Mattathias,
who had five sons, full bold ones, with him.
One was named John; a second Simon,
a third—Judas; a fourth—Eleazar,
a fifth—Jonathan, within Jerusalem,
who bemoaned sorely with vehement mourning
that they saw such distress in their life,
and would not submit to the reproachful heathendom.
Then sent the king to the aforesaid thane,
and bade them all bow down to his blind gods,
and offer to them sacrifice, and abandon God's law.
But Mattathias would not hear the wicked one,
nor transgress God's law for his wrathful threat.
Therewith there came in sight of them all
a Jewish man to the devil-image,
and offered his offering, as Antiochus commanded.
However, Mattathias was enraged in his mood,
and rushed at the man who would there offer,
and slew him soon, and afterwards the other,
the king's thane, who had urged him thereto,
and cast down the devil-image, and departed from it.
He cried then loudly—'each one who hath belief
and heedeth God's law, let him come to me.'

211. C. D. þridda; A. þridde, *altered to* þridda.
212. C. binna.
213. C. D. bemændon. C. swiðlicere.
215. C. D. bysmorfullum.
216. D. asænde. C. D. cyning. D. foren-sædan. C. þegne.
217. C. gebúgan; D. gebugan.
219. D. manfullum.
220. C. fram (*for* for). D. gramlicen.
221. C. *om.* eallra; D. ealra.
222. C. fudisc; diofol-.
223. C. D. lác. C. antiochius.
224. C. ge-anc-sumod.
225. C. resde. C. D. ge-offrian.
227. C. D. cyninges þegen.

He fleah ða to westene . and fela manna mid him
mid anrædum mode . and ða manfullan for-sawon.
Þa asende se cyningc him sona æfter
mycele meniu to ðam wid-gillum muntum .
þær hi floc-mælum ferdon mid heora hiwum .
Þa wearð þær ofslagen sum dæl þæs folces
þe on fyrlene wæs fram mathathian
forðan þe hi noldon [feohtan] on þam freols-dæge .
ac leton hi ofslean on unscæððignysse .
þæt werod weox ða swyðe þe wæs mid mathathian .
and hi anrædlice fuhton . and afligdon ða hæðenan
[1] mid mycelre strængðe . þe modegodon ongean god .
Mathathias þa ferde mid his maga fultume
and ehte þæra hæþenra . and mid calle adræfde .
and godes . æ . arærde . and him eac god fylste .
He ealdode þa . and his ende genealæhte .
and lærde his suna mid geleafan and cwæð .
Onginnað nu þegenlice . nu eow þearf mycel is .
and syllað eower agen líf for ðære soðfæstan . æ .
and for ura fædera cyðnysse . hit cymð eow to wuldre .
Beoð gemyndige nu mine bearn .
hu se mæra abraham on mycelre costnunge
gode wæs getrywe . and him com þæt to riht-wysnysse .
Eall-swa ioseph . and hiesus naue .
dauid . and danihel . and ealle ða þe on god truwodon .
wurdon æfre getrymde . for heora trywðe wið hine .
Beoð nu gehyrte . and gehihtað on god .
and healdað mid ðegen-scipe ða halgan godes . æ .
forðan þe ge beoð wuldor-fulle on hire .
Ne forhtige ge ic bidde for ðæs fyrn-fullan þreatum .
forðan þe his wuldor is wyrms . and meox .

231. ða, *added above the line in* A.; C. D. *have* þa. C. westenne.
237. A. mathian, *altered to* mathathian; C. mathathian; D. mathathiam.
238. C. D. feohtan; A. feohton.
239. D. unsceþþinysse.
240. C. weorod. D. mathathiam.
242. A. strænðe, *alt. to* strængðe; C. strægðe (!); D. strengðe. C. modgoden ongæn.

[1] Leaf 141, back.

He fled then to the wilderness, and many men with him,
with constant minds, and despised the wicked one.
Then sent the king soon after him
a great company to the vast mountains,
where they by troops went with their families.
Then was there slain a part of the folk,
that were at a distance from Mattathias,
because that they would not fight on the feast-day [sabbath],
but let them slay them with impunity.
The host then waxed exceedingly that was with Mattathias,
and they firmly fought, and put to flight the heathen,
with great strength, who were highminded against God.
Mattathias then went, with his kinsmen's help,
and chased the heathen, and altogether drove them away,
and reared up God's law, and God also helped them.
He then grew old, and his end approached,
and he taught his sons with faith, and quoth,
'Contend now manfully, now your need is great,
and proffer your own life for the true law,
and for our fathers' testimony; it shall come to your glory.
Be ye mindful now, my children,
how the great Abraham, in much temptation,
was true to God, and that was imputed to him for righteousness.
Also Joseph, and Jesus [Joshua] son of Naue [Nun],
David and Daniel, and all they who trusted in God,
were ever encouraged, for their trust in Him.
Be ye now heartened, and rejoice in God,
and hold with (true) service the holy law of God,
because that ye shall be glorified therein.
Fear ye not, I pray, the threats of the sinful one,
because his glory is corruption and muck;

244. A. ehtæ, *alt. to* ehte. C. D. to-dræfde.
246. C. ænde. D. nealæhte.
247. C. D. sunu.
248. C. is mycel.
249. C. D. sellaþ.
250. C. D. ure. D. cumþ.
251. C. Bioþ nu gemyndige.
253. D. -nesse.
254. C. D. Eal-; iosèp. C. iesu; D. iesus.
255. C. dauit. C. D. daniel. D. truwdon.
256. D. treowþe. 261. D. wyrm.

nu todæg he modegað . and to-mergen he ne bið .
he awent to eorðan . and his geðoht forwyrð .
Eower broðor symon is snotor . and rædfæst .
he bið eow for fæder folgiað his rædum .
Iudas machabeus is mihtig . and strang .
beo he eower ealdor on ælcum gefeohte .
and gaderiað eow to þa þe godes . æ . lufiað .
and wrecað eower folc . on ðam fulum hæðenum .
and healdað godes . æ . on godum biggencgum .
He bletsode ða his suna . and swa ge-wát of life .
and his lic wæs bebyriged on his agenre byrig .
and israhel hine beweop on þa ealdan wisan .

[III.] Hwæt ða iudas machabeus mihtiglice arás
on his fæder stede . and wiðstod his feondum .
and his feower gebroðra him [1] fylston anrædlice
and ealle ða þe wæron wunigende mid his fæder .
and fuhton ða mid blisse . and afligdon þa hæþenan .
Iudas ða hine gescrydde mid his scinendan byrnan .
swa swa ormæte ent . and hine ealne gewæpnode .
and his fyrde bewerode wið fynd mid his swurde .
He wearð þa leon gelic on his gewinnum . and dædum .
and todræfde þa arleasan . and his eðel gerymde .
His fynd þa flugon afyrhte for him .
and ealle ða yfel-wyrcendan wurdon gedræfde .
and seo hæl wearð gesped on iudan handum ða .
and he geblissode his cynn þe wæs gecweden iacob .
and his hlisa þa asprang to þam ytemestan landum .
Ða gegaderode appollonius sum gramlic heretoga
of samarian byrig swyðlice fyrde .

262. C. -dæge. D. modigað. C. tomergan.
263. C. his goda þoht.
264. C. snoter.
265. D. beoþ. C. *om.* for.
267. C. aldor.
270. D. biggengum.
271. C. sunu.
272. C. wearð (*for* wæs). C. D. bebyrged. C. agenne.
273. D. israel.
274. III. *in* C. D; *not in* A. C. mihtlice; D. mihtelice.
277. D. wuniende.
279. D. Iuda; gescylde.

[1] Leaf 142.

now, to-day, he is highminded, and tomorrow he shall not be,
he returneth to earth, and his thought perisheth.
Your brother Simon is wise and prudent,
he shall be your father; follow ye his counsels.
Judas Machabeus is mighty and strong,
let him be your elder in every fight;
and gather to yourselves them who love God's law,
and avenge your folk on the foul heathen,
and hold God's law in good services.'
He blessed then his sons, and so departed from life,
and his body was buried in his own city,
and Israel wept for him, in the ancient wise.

## § III. 1 Macc. iii. 1–26.

III. Moreover, Judas Machabeus mightily arose
in his father's stead, and withstood his enemies,
and his four brothers supported him with one accord,
and all they who were dwelling with his father,
and fought then with joy, and defeated the heathen.
Judas then girt himself with his shining breast-plate,
even as an immense giant, and completely armed himself,
and guarded his host against the foes with his sword.
He became then like a lion in his strifes and deeds,
and pursued the heathen and cleared his country.
His enemies then fled (being) afraid of him,
and all the evil-workers were driven away.
And safety then prospered in Judas' hands,
and he made his kin joyful, that was named Jacob;
and his glory then extended to the uttermost lands.
Then gathered Apollonius, a wrathful leader,
from the city of Samaria, an immense army,

281. C. D. ferde. D. feondum; C. his feondum; A. fynd, *altered to* his fynd; (his *in the margin*). C. sweorde. D. *om.* mid—swurde.
282. D. *om.* He—gelic. C. leone.
284. C. feond.
285. C. -wyrcenden wurdan.
286. A. se (*corrected to* seo), *bu* C. D. *have* se. D. handan.
287. C. geblessode. D. cyn.
288. C. *om.* þa. A. lande (*altered to* landvm).
289. D. gaderode. C. grim-lic.
290. D. samarigan.

and of manegum ðeodum menn to ge-feohte
to-geanes israel and iudan mægðe .
ac iudas him com to . and acwealde hine sona .
and fela his folces . and ða oðre ætflugon .
Iudas ða gelæhte þæs appollonies swurd .
þæt wæs mærlic wæpn . and he wann mid þam
on ælcum gefeohte on callum his life .
Eft ða wæs sum heretoga gehaten seron
on syrian lande . se . cwæð . to his leode .
Ic wille wyrcan me naman and ofer-winnan iudan .
and þa ðe him mid synd þe forsawon ðone cyning .
He gesamnode þa his fyrde . and ferde mid prasse
to iudea lande . and fela leoda mid him .
Iudas þa him com to . and his geferan cwædon .
Hu mage we þus feawa feohtan ongean ðas meniu .
niu we synd gewæhte mid gewinne and mete-leaste .
Iudas him andwyrde anrædlice and cwæð .
Nis nan earfoðnyss ðam ælmihtigan gode
on feawum mannum . oððe on micclum werode
to helpen[1]ne on ge-feohte . and healdan þa ðe he wile .
forðan þe se sige bið symle of heofonum .
Ðas cumað to us swylce hi cenran syndon
and willað us fordon . and awestan ure land .
we soðlice feohtað for us sylfe wið hi .
and for godes . æ . and god hi eac fordeð
ætforan ure gesihðe . ne forhtige ge nates hwón .
Æfter ðyssere spræce hi eodon to-gædere .
and iudas ða afligde þone fore-sædan seron
and his here samod mid swyðlicre bylde .
and þær wurdon ofslagene eahta hund wera .
and ða oðre ætflugon to philistea lande .

291. C. þiodum. C. D. men.
292. C. israhel. 294. C. feala.
296. D. mærlice. C. D. wan.
299. D. syrien.
301. C. þa (*for* þe).
302. D. ferde (*twice*).
303. A. leode (*altered to* leoda); C. leode; D. leoda.
304. C. *him* ða.
305. C. magon. C. feawæ; D. feawa
C. fihtan.
306. C. *om. this line.*

[1] Leaf 142, back.

and from many people men, for fighting
against Israel, and Judas' family.
But Judas came to him, and killed him soon,
and many of his people, and the others fled.
Judas then seized Apollonius' sword,
that was a famous weapon, and he fought therewith
in every battle, throughout his whole life.
Again there was a leader, named Seron,
in the land of Syria, who quoth to his people,
'I will get me a name and overcome Judas,
and them that are with him, who despised the king.'
He gathered then his host, and went with great array
to Judea-land, and many people with him.
Judas then came to him, and his companions said,
'How may we, being so few, fight against the multitude,
now that we are weakened with toil and fasting?'
Judas answered them resolutely, and quoth,
'It is no difficulty to the Almighty God,
with few men or with a vast army
to help in battle, and support them whom He will,
because that victory is ever from heaven.
These come against us as though they are more warlike,
and desire to destroy us and lay waste our land;
we verily fight for ourselves against them,
and for God's law, and God shall eke destroy them
before our sight; fear ye not ever so little.'
After this speech they came together,
and Judas then defeated the aforesaid Seron,
and his army together with exceeding boldness;
and there were slain eight hundred men,
and the rest fled away to the land of the Philistines.

307. A. him (*altered to* heom); C. him; D. heom.
308. C. D. earfoðnys.
309. C. monnum. C. myclum.
310. C. helpanne.
311. D. symble.
312. A. ðonne we *written over* syndon; C. synd; D. synde.
316. D. æt-foren. D. fortigge. C. D. *om.* ge.
317. D. þisre.
318. D. foresædon.
319. C. swiðlicere.
320. D. wundon (!). C. ofslægene.

Iudan ege ða asprang wide geond land .
and his gebroðra oga ofer ealle ða hæðenan .
and ealle þeoda spræcon hu ðegenlice hi fuhton .
Iudea land wæs ða lange butan cyninge
on eallum þysum gewinnum . ac hí werode iudas .
and eft his gebroðra æfter his geendunge .

[IIII.] Hwæt ða wearð gecydd þam cyninge Antioche
embe iudan sige . and he geswearc ða on mode .
and sende ða his here mid anum heah-þegne
lísias gehaten on iudea lande .
on ðære fyrde wæron feowertig þusenda .
and seofon þusenda swyðe gewæpnode .
and comon ða mid þrymme to iudeiscum cynne .
Iudas þa gehyrte his geferan mid wordum .
and fæston ænne dæg fultumes biddende
æt þam ælmihtigan gode . þæt he hi gemundian sceolde .
and his halige templ healdan wið þa hæðenan .
Hi ferdon ða gehyrte to þam gefeohte werd .
and iudas eft ða spræc to eallum his geferum .
beoð ymb-gyrde stranglice to þysum stiðan gewinne .
forðan þe us is selre þæt we [swelton] on gefeohte .
þonne þas yrmðe geseon on urum [1] cynne ðus
and on urum halig-dome . ac swa swa se heofonlica god
wylle dón be ús . gewurðe hit swa .
Beoð gemyndige hu mihtiglice he ahredde
ure fæderas íu . wið pharaó þone kyning
on ðære readan sæ on þære ðe he besanc to grunde ;
Uton clypian to heofonum þæt god ure helpe .
and to-brýte þisne here . þæt þa hæðenan to-cnawon

322. U. asprang ða.
323. C. ealle þa þeoda.
325. D. buton.
326. A. winnum (*altered to* gewinnum) ; C. D. gewinnum.
327. C. geændunge.
328. IIII. *in* C. D ; III. *in* U ; *not in* A. D. U. gecyd. U. cynge.
329. D. ymbe. A. geswarc (*altered to* geswearc) ; C. D. U. geswearc. C. *inserts* his *before* mode.
330. C. sænde. D. U. -þegene.
331. C. D. U. to [*for* on].
337. D. mundian. C. scolde.

[1] Leaf 143.

The fear of Judas then extended far across the land,
and the dread of his brethren, over all the heathen;
and all peoples said how nobly they fought.
Judea-land was then long without a king
in all these contests, but Judas defended them,
and afterwards his brethren, after his ending.

§ IV. 1 Macc. iii. 27—iv. 54.

IIII. Afterwards it was made known to king Antiochus
concerning Judas' victory, and he grew angry in his mood,
and sent then his army with a high-thane [nobleman],
named Lysias, to Judea-land.
In that army were forty thousand [foot],
and seven thousand [horse] well armed,
and they came with power to the Jews' kindred.
Judas then encouraged his companions with words,
and fasted one day, praying for assistance
from the Almighty God, that He would protect them,
and defend His holy temple against the heathen.
They went then, thus encouraged, towards the battle,
and Judas then again spake to all his companions—
'Be ye girt about strongly for this hard contest,
because that it is better for us, that we should die in battle
than see this misery upon our kindred thus,
and upon our sanctuary; but even as the heavenly God
will do concerning us, so let it be!
Be ye mindful how mightily He delivered
our fathers formerly against Pharaoh the king
in the Red Sea, wherein he sank to the bottom.
Let us call to the heavens, that God may help us,
and destroy this army, that the heathen may acknowledge

338. A. healdan (*altered to* gehealdan); C. D. U. healdan.
339. C. U. weard.
341. U. emb-. D. stranlice. D. U. stiþum; C. *om.*
342. C. D. swelton; A. sweltan; U. swyltan.
344. U. hali-; ðe (*for* se).
346. C. aredde.
347. D. fæderes. C. D. U. cyning.
348. C. D. U. *om.* ðe.
349. C. Uto (*sic*).
350. C. to-cnawan (*altered to* to-cnawon); D. to-cwawan (!); U. to-cnawan.

þæt nis nan oðer god þe israhel alyse .
Machabeus þa genealæhte mid lytlum werode .
þæt wæron ðreo þusend þe him ða gelæstan wolde .
H[bleowon] þa heora byman and bealdlice fuhton .
oð þæt þa hæðenan flugon . to fyrlenum landum .
and iudas hi to-ðræfde swa swa deor to wuda .
Þær wurdon ofslagene sume þreo þusend .
and iudas þa funde þa ða he fram fyrde gecyrde
gold . and seolfor . godeweb . and purpuran .
and fela oðre here-reaf on þam fyrd-wicum .
and hi þancodon ða gode eallre his godnysse .
Eft on ðam oþrum geare geanlæhte lisias
fif and sixtig þusenda fyrdendra þegena .
and wolde ofer-feohtan þæt iudeisce folc .
Iudas ða machabeus micclum on god truwode .
and ferde him togeanes mid þam folce þe he hæfde .
þæt wæron twelf þusend wigendra manna .
and iudas hine gebæd þa and bletsode his scyppend .
gebletsod eart ðu ælmihtig israhela hælend .
þu ðe to-bryttest iu þone breman here
on dauides handum . to-brýt nu ðas hæðenan
on þines folces handum . and mid fyrhte ge-egsa .
alege hi mid swurdum ðe lufigendra
þæt ealle þe herian . þe gehyrað þinne naman .
Hi slogon þa togædere unslawe mid wæpnum .
and þær feollon ða hæþenan fif ðusend ofslagene .
and lisias fleah mid þære fyrd-lafe .
[1] Þa cwæð iudas to his geferum þæt he ða fylðe wolde adón
of þam godes temple . þe se gramlica antiochus

351. U. oðær. C. israhe (*sic*); D. israel. C. alesde.
352. C. micclum [*for* lytlum]. C. weorode.
353. C. U. woldon.
354. C. Heo. C. D. U. bleowon; A. bleowan. C. D. beman. C. beald.
356. C. D. dræfde; U. to-drefde.
357. C. ofslægene; U. ða ofslagene. C. D. U. þusenda.
358. C. *om.* ða. U. *ins.* þære *after* fram.
359. U. seolfer. D. U. godweb.
361. C. þancodan. U. *om.* ða. C. D. U. ealra. A. godnyssa, *alt. to* godnysse; D. godnessa; U. godnyssa.
362. D. oðre. C. gære. D. genealæhte.

[1] Leaf 143, back.

that there is no other God that may deliver Israel.'
Machabeus then drew near with his little army
that was three thousand, that would then follow him.
They blew then their trumpets, and boldly fought,
till that the heathen fled to distant lands
and Judas drove them away, like beasts to the wood.
There were slain some three thousand;
and Judas then found, when he returned from the expedition,
gold and silver, fine cloth and purple,
and many other spoils, within the camps;
and they then thanked God for all his goodness.
Again in the second year Lysias gathered together
five and sixty thousand of marching thanes,
and desired to overcome the Jewish folk.
Then Judas Machabeus trusted greatly in God,
and marched against him with the folk that he had,
that were twelve thousand of fighting men.
And Judas awaited him there, and blessed his Creator—
'Blessed art Thou, Almighty Saviour of Israel;
Thou that didst quell formerly the violent host
by the hands of David, now disperse the heathen
by the hands of thy people, and terrify them with fright;
overthrow them by the swords of them that love Thee,
that all may praise Thee, that hear Thy name.'
They joined battle then together, un-slow with weapons,
and there fell then of the heathen five thousand slain,
and Lysias fled with the remnant of the army.
Then quoth Judas to his comrades, that he would do away the filth
out of the temple of God, which the wrathful Antiochus

363. A. þusende (*altered to* þusenda); C. D. U. þusenda. C. D. U. fyrdyndra. D. þegna.
364. D. woldo (!).
365. C. myclum. D. *inserts* mid *before* micclum.
368. C. D. sceppend.
369. U. *om.* ælmihtig.
370. D. to-brytest; bremen.
372. A. -egse (*corrected to* -egsa); C. U. -egsa; D. -egesa.
373. C. þa (*for*) hi). C. þu lifigendra god. U. lufiendra.
374. C. D. U. herion. C. geheraŏ. C. noman.
375. C. Hio slogan.
376. C. *om.* þær. C. ofslægene.
377. D. -lafæ.
379. C. D. gramlico.

þær aræran hét on hæðene wisan .
and hi ferdon ða to . and þa fylðe adydon ut
of ðam godes huse . and godes lof arærdon
æfter moyses . æ . mid mycelre blysse .
and offrodon gode lác mid geleafan and sange .

[V.] Iudas ða hine bewende and wan wið ða hæðenan .
forðan ðe hi woldon awestan þa iudeiscan .
ac iudas hi ofer-fealht and aflymde hi æfre .
and heora burga forbernde and hí to bysmore tawode .
Efne ða on sumum dæge . sende man to iudan
ærend-gewritu fram israhela ðeode .
and cyddon þæt þa hæþenan hæfdon hi besetene .
and ofslagen hæfdon sum þusend manna .
Eac on oðre healfe him comon ærendracan to .
of galileiscum lande heora lifes orwene .
and cyddon þæt ða hæðenan him comon to gehwanon .
and woldon hi fordón and adilegian heora eard .
Iudas ða be-fran his geferan rædes .
and cwæð to simone his ge-sceadwisan breþer .
Geceos ðe nu fultum . and far to galilea .
and gehelp ðinum magum ðe ða manfullan besittað .
ic and ionathas min gingra broðor .
farað to galááð to afligenne þa hæðenan .
He gesette ða heafod-menn . to gehealdenne þæt folc .
and bead þæt hi ne ferdon to nanum gefeohte
ongean ða hæðenan oð þæt he ham come .
Simon ða genam þreo ðusend mid him .
and iudas and ionathas eahta þusenda .
and symon feaht gelome . and aflymde ða hæðenan .
and his magas ahredde wið heora reðnysse .
and to lande gebrohte mid mycelre blisse .

384. A. *has* heora (*which* C. D. *omit*) *above* lác.
385. V. *in* C. D.; *not in* A. C. hine þa. U. wann.
387. C. D. aflemde.
388. C. for-bærnde; D. for-berndæ; U. bærnde. D. bismærc. C. U. tucode.
389. D. Æfre. C. sænde. D. iudam.
390. D. þeoda.
391, 392. D. *om.* hi besetene—hæfdon.
393. D. healfæ. C. ærend-dracon (!).

had commanded (men) to rear there, in the heathen wise.
And they went thereunto, and did away the filth
out of the house of God, and raised up the praise of God
after Moses' law, with much joy,
and offered to God sacrifice with belief and song.

§ V. 1 Macc. v. 1–68; and 2 Macc. xii. 39–45.

V. Judas then turned himself, and fought against the heathen,
because that they wished to destroy the Jews;
but Judas overcame them, and ever drove them away,
and burnt up their cities, and treated them with insult.
Verily, then, on a certain day, people sent to Judas
written messages, from the people of Israel,
and made known that the heathen had beset them,
and had put to death about a thousand men.
Eke, on the other side, messengers came to him
from the Galilæan land, despairing of their lives,
and told that the heathen came against them on all sides,
and desired to overwhelm them, and destroy their country.
Judas then asked his comrades for their counsel,
and quoth to Simon, his discreet brother,
'Choose thee now assistance, and go to Galilee,
and help thy relations, whom the wicked ones harass.
I and Jonathan, my younger brother,
will go to Galaad to defeat the heathen.'
He appointed then captains to keep the folk,
and bade that they should not go to any fight
against the heathen, till he should come home.
Simon then took three thousand with him,
and Judas and Jonathan eight thousand;
and Simon fought often, and defeated the heathen,
and delivered his kindred against their cruelty,
and brought them to the land with much bliss.

395. C. coman.
396. C. adiligian; D. adylgian.
398. C. gescad-wísan.
400. D. help.
401. C. ginra broðer.
402. C. D. U. galaad. C. flegenne. D. hæþen.
403. C. D. sette; U. *om.* gesette. C. U. ·men. C. gehealdene.
408. C. flemde.

Iudas éác ferde [1] ofer iordanen ða éá
geond þæt widgille wæsten . and gewylde ða hæðenan .
He com þa to anre byrig bosór gehaten .
on ðære wæron ða hæðenan þe hyndon his magas .
þa he ealle ofsloh mid swurdes ecge .
and ontende ða burh and tencgde him forð syððan .
Efne ðæs on mergen him com swa mycel mennisc to
þæt nan mann ne mihte ða meniu gerímán .
and begunnon to feohtenne fæstlice mid cræfte .
and nyston þæt machabeus mid þam mannum wæs .
þa ða iudas gehyrde þæra hæðenra gehlyd .
and þæs feohtes hream . þa ferde he him hindan to
mid ðrym scyld-truman . and sloh ða hæðenan
oð þæt hi oncneowon þæt se cena iudas
him wið-feohtende wæs . and wendon ða to horsum
wiston þæt hí ne mihton machabeo wið-standan .
On þam gefeohte wurdon eahta ðusend wera
ofslagene þæs hæðenan folces . and ða oþre æt-flugon .
Iudas ða ferde feohtende wið þa hæðenan .
and heora burga forbærnde . and hi bysmorlice ofsloh .
þa com timotheus sum cene heretoga
mid ormætre fyrde . and gesæt æt anum forda .
Ac iudas him com to eaflice mid wæpnum .
and ofer-ferdon ðone ford . and fuhton wið þa hæðenan
swa swa his gewuna wæs . oð þæt hi wendon him fram
and heora wæpna awurpon . and gewendon to anre byrig .
ac iudas hi for-bærnde and þa burh samod .
He genam ða his magas of ðam manfullan .
mid wifum and mid cildrum . and gewendon him ham .
þa wæs þær an mycel burh on heora wege middan .
and næs nanes mannes fær on naþre healfe þære byrig

412. C. D. westen ; U. westæn. C. gefelde [*for* gewylde].
416. U. onældæ (*for* ontende). C. D. U. tengde.
417. C. D. U. morgen.
418. C. D. U. man. C. mæniu ; U. menigu.
419. C. feohtanne færlice.
420. D. þan. U. manna.
422. C. D. gefeohtes.
423. C. sceld-truman ; D. U. scyld-trumum.

[1] Leaf 144.

Judas also went over the river Jordan,
across the vast desert, and subdued the heathen.
He came then to a city, named Bosor,
in which were the heathen that oppressed his kindred.
All them he put to death with the edge of the sword,
and set the city on fire, and hastened away afterwards.
Verily, then in the morning there came against him so many men
that no man might (at all) number the multitude,
and began to fight firmly with craft,
and knew not that Maccabeus was with the men.
When Judas heard the noise of the heathen,
and the shout of the fight, then went he behind them
with three companies, and slew the heathen,
until that they perceived that the keen Judas
was fighting against them, and turned then to (their) horses;
they knew that they could not withstand Maccabeus.
In the battle there were eight thousand men
slain, of the heathen folk, and the rest fled away.
Judas then went, fighting against the heathen,
and burned up their cities, and slew them reproachfully.

Then came Timotheus, a keen leader
with an excessive army, and laid wait at a ford.
But Judas came against him boldly with weapons,
and passed over the ford, and fought with the heathen,
as his custom was, until that they turned from him,
and cast away their weapons, and went to a town;
but Judas burned them up, and the town together.
He took then his kinsmen from among the wicked ones,
with wives and children, and they returned home.
Then was there a great town, in the midst of their way,
and there was no high-road on either side of the town

424. C. oncneowan. C. céne; U. cene.
427. C. D. þusenda.
428. C. ofslægene. U. hæðenes.
432. C. forde.
433. U. wænum.
434. D. ofer-ferde.
436. D. ge-wændon; byrih.
438. D. U. manfullum.
439. C. D. cildum. C. U. gewende; D. gewendan.
440. D. *places* an *after* burh.
441. D. *om.* næs. D. nannes; C. nanre.

buton ðurh þæt port . and hi bædon [1]ða georne
þæt hi mid friðe moston faran þurh ða burh
þe hi forbugan ne mihton . ac ða burhware noldon
þæs færes him getyðian . ac betyndon þa gatu
mid micclum weorc-stanum . and truwodon to þam wealle .
Þa ne mihte iudas mete-leas þær abidan .
ac het abrecan þone weall þeah þe he brad wære .
Eodon ða ealle inn . and ofslogon ealle ða hæðenan .
and [aweston] ða burh . and wendon him ham-werd
oþ þæt hi comon ansunde to lande .
and ge-offrodon heora lac þam lifigendan gode .
þancigende his gescyldnysse þæt hi ealle gesunde
comon eft to heora earde . of swa micelre frecednysse .
Ac heora geféran æt ham fuhton unwærlice
wið þa hæðenan leoda ofer iudan leafe
þa hwile ðe he ute wæs . and wurdon ða ofslagene
wel fela manna . ða ða hi fuhton buton wis-dome .
Seo æftre bóc us sægð þæt hí on sumne sæl fuhton .
þa wurdon hi sume beswicene mid gitsunge
swa þæt hi feoh naman . and fracodlice [behyddon]
on heora bosmum of ðam deofollicum biggencgum
ongean godes . æ . and hi ealle ðær feollon
þe þæt feoh behyddon on ðam gefeohte ofslagene .
and heora geferan fundon þæt feoh on heora bosmum .
and cwædon þæt god sylf ge-swutelode heora unriht .
and heredon godes dom þe heora digle geopenode .
Iudas gegaderode ða godne dæl feos .
þæt wæron twelf þusend scyllinga eall hwites seolfres .
and sende to hierusalem for heora synnum to offrigenne
heora sawle to alysednysse þe ðær ofslagene wæron

444. D. U. burhwara.
445. A. him (*altered to* heom); C. D. him. C. U. gata.
446. C. miclum.
448. C. D. U. to-brecan. D. weal.
449. C. D. *om. second* ealle.
450. C. D. aweston; A. awestan. D. wændon. C. -weard.
452. C. D. lifiendan.
453. C. þanciende. D. -nesse. C. gesund.
454. C. heara earde; fræced-. D. -nesse.
455. D. gefera.
457. C. D. U. þær [*for* ða].
458. D. butan.

[1] Leaf 144, back.

except through the city, and then they prayed earnestly
that they might in peace pass through the town,
because they could not turn aside; but the burghers would not
permit them the passage, but fastened the gate
with great hewn stones, and trusted to the wall.
Then would not Judas meatless abide there,
but bade (them) break down the wall, though it was broad.
Then went all in, and slew all the heathen,
and destroyed the borough, and turned them homeward,
until that they came safe to (their) land,
and offered their offerings to the living God,
thanking His protection that they all (thus) sound
had come again to their country out of so great danger.
But their comrades at home fought unwarily
against the heathen people, transgressing Judas' leave,
the while that he was away, and were then slain,
very many men, when they fought without wisdom.

The Second Book tells us [2. Macc. xii. 39] that they fought on one occasion,

when some of them were deceived with covetousness,
so that they took spoil, and wickedly hid it,
in their bosoms, of the devilish offerings,
against God's law; and they all fell there
that hid the spoil, slain in the battle.
And their comrades found the spoil in their bosoms,
and said that God Himself manifested their sin,
and praised God's doom, who discovered their secrets.
Judas then gathered a good deal of spoil,
that amounted to twelve thousand shillings, all of white silver,
and sent to Jerusalem to offer for their sins
for the release of the souls of them that were there slain.

459. C. æftere. D. U. segþ.
460. C. besmitene.
461. U. namon. C. D. behyddon; A. behyddan; U. behydden.
462. U. bosman. D. U. deofellicum biggengum.
463. D. þa [*for* ðær]. C. feollan.
465. C. D. facn [*for* feoh]. U. bosmen.
466. C. geswutulode; D. geswutelude.
467. D. digele.
468. U. ða gaderode.
469. D. eal.
470. D. sænde. C. offrienne; U. ofrigenne.

æwfæstlice under-standende be ure ealra æriste .
buton hé gélyfde þæt hi æfter langum fyrste
of [1]deaðe arísan sceoldon þe ðær ofslagene wæron .
elles he offrode on idel his lác .
ac he soðlice besceawode . þæt ða ðe mid soðre arfæstnysse
on deaþe ge-endiað . þæt hi mid drihtne habbað
þa selestan gife on þam soðan life .
Hit is halig geðoht . and halwende to gebiddenne
for ðam forð-farendum þæt hi fram synnum beon alysede .

[VI.] Hit sægð on þære æftran béc machabeorum þus .
þæt timotheus ðe ær fleah æt ðam forda fram iudan .
þæt he eft gegaderode oþerne here him to .
and wolde mid wæpnum gewyldan þa iudeiscan .
and com ða mid fyrde to gefeohte gearu .
and machabeus se cena clypode to gode .
and his geferan eac swa fultumes biddende .
eodon þa of ðære byrig ge-bylde þurh god .
and hi fengon togadere fæstlice mid wæpnum .
Hwæt ða færlice comon fif englas of heofonum .
ridende on horsum mid gyldenum gerædum .
and twægen þæra engla on twa healfe iudan
feohtende wæron . and hine eac bewerodon .
and hi ealle fif fuhton . mid iudan
sceotiende heora flán and fyrene ligettas
on ða hæðenan leoda . oð þæt hi licgende swulton
twentig þusend manna and six hund ofslagene .
Timotheus þa fleah mid fyrhte for-numen
into anre byrig . and him æfter ferde
iudas mid fultume . and fuhton wið-utan

472. D. U. eawfæstlice. C. -standenne. A. ealre (*corr. to* ealra); C. eallra; D. U. ealra.
473. C. D. U. he; A. hé.
474. C. arison.
477. C. geændiað.
478. D. U. selostan.
480. C. D. U. forðfarenum.
481. VI. *in* C. D. U.; *not in* A. D. U. segð.
482. C. her (*for* ær). C. forde (*corr. to* forda); D. U. forde.
483. U. oðærne.
484. D. woldo mid his.

[1] Leaf 145.

understanding religiously, concerning the resurrection of us all.
Excepting he believed that they, after long delay,
would arise from death, they who there were slain,
otherwise he offered in vain his offering.
But he verily considered that they that with true religion
in death shall decease, that they with the Lord shall have
the happiest gift in the true life.
It is a holy thought, and religious to pray
for those who are departed, that they may be released from sins.

## § VI. 2 Macc. x. 24–38.

VI. It saith in the Second Book of Maccabees thus;
that Timotheus, who before fled at the ford from Judas,
that he again gathered a second army to him,
and wished with weapons to subdue the Jews,
and came then with an army, ready to fight;
and Machabeus the bold cried to God,
and his fellows also, praying for help.
They went then from the city, emboldened by God,
and they fought together firmly with weapons.
Lo! then wonderfully came five angels from heaven,
riding on horses with golden apparel,
and twain of the angels on both sides of Judas
were fighting, and eke defended him;
and they all five fought on the side of Judas,
shooting their arrows and fiery lightnings
on the heathen people, till they, lying-down, died,
twenty thousand men, and six hundred [horsemen] slain.
Timotheus then fled, seized with fright,
into a town; and after him went
Judas with assistance, and fought without

485. U. furde. C. gefeohta (*or* -tu).
486. U. þe [*for* se]. C. céne clyopode.
487. D. biddenda.
489. C. U. togædere.
490. C. ænglas.
491. D. ridenda; orsum.
492. U. twegen. A. þære (*corr. to* þæra); C. D. þæra; U. þara. C. ængla. D. U. healfa.
495. A. sceotende, *corrected to* sceotiende; C. D. U. sceotende. U. furene. C. legettas.
496. C. leoðe. D. liggenda.
497. A. hund (*alt. to* hundred); C. D. U. hund.

oð þæt hi ofer-wunnon and gewyldon þa burh .
and timotheum acwealdon þær ðær he becropen wæs .
and his broðor samod mid swurdes ecge .
Æfter þysum dædum hi þancodon drihtne .
mid lofsangum and andetnyssum eallra þæra mærða
þe he ðam iudeiscum gedyde for-oft .
and him sige forgeaf . and siðe[1]don ða hám .
Gif hwa nu wundrige hu hit gewurþan mihte
þæt englas sceoldon ridan on gerædedum horsum .
þonne wite he to soþan þæt us secgað gehwær
ða halgan godes béc þe ne magon beon lease .
þæt englas oft comon cuðlice to mannum
swilce on horse ridende . swa swa we hér rehton .
Þa Iudeiscan wæron ða dyreste gode .
on ðære ealdan . æ . forðan þe hi ana wurðodon
þone ælmihtigan god mid biggencgum symle .
oþ þæt crist godes sunu sylf wearð acenned .
of menniscum gecynde of þam Iudeiscum cynne .
of marian þam mædene butan menniscum fæder .
Þa noldon hi sume gelyfan þæt he soð god wære .
ac syrwdon embe his lif . swa swa he sylf geðafode ;
Wæron swa-þeah manega of þam [man]cynne . gode .
ge on ðære ealdan . æ . ge eac on þære niwan .
heah-fæderas . and witegan . and halige apostolas .
and fela ðusenda þe folgiað criste .
þeah þe hi sume wunian wiðer-werde oþ þis .
Hi sceolon swa-ðeah ealle on ende gelyfan .
ac ðær losiað to fela on þam fyrste betwux .
for heora heard-heortnysse wið þone heofonlican hælend .

501. *In* A, *a second* hi *is added, in later hand.*
502. U. þar ðar.
504. C. þancodan.
505. C. D. U. ealra. D. þera.
506. D. oft for.
507. U. siðodon.
508. D. gewurðon. U. *om.* mihte.
509. C. D. ænglas. U. sceoldan. A. gerædum (*corr. to* gerædedum); C. D. U. gerædedum.
510. C. sæcgað. U. *puts* gehwar *after* béc *in next line.*
512. C. æŋglas.
513. C. Hwilan (*for* swilce). U. riddende. C. D. ær; A. hér; U. her.
514. C. U. dyreste þa; D. dýriste þa.

[1] Leaf 145, back.

until they overcame them, and took the city,
and killed Timotheus, there where he had crept in,
and his brother together, with the sword's edge.
After these deeds, they thanked the Lord
with songs of praise and confessions of all the wonders
that He for the Jews did very often,
and gave them the victory; and then journeyed home.
If any one now should wonder how it might happen
that angels should ride on apparelled horses,
then let him know soothly that everywhere say to us
the holy books of God, that may not be false,
that angels oft came certainly to men
as riding upon horses, even as we have here related.
The Jews were the dearest to God
in the old law, because they alone honoured
the Almighty God with worship continually;
until Christ, God's son, was Himself conceived
of human nature, of the Jewish kin,
of Mary the maiden, without human father.
Then would not some (of them) believe that He was Very God,
but laid snares for His life, even as He Himself permitted.
There were however many good men of that nation,
both in the old law, and eke in the new.
patriarchs and prophets, and holy apostles,
and many thousands that follow Christ,
although some remain froward until now.
They shall, however, all finally believe,
but there shall perish too many, in the period between,
for their hardheartedness against the heavenly Saviour.

516. U. biggengum.
517. D. self (*and in* 521). C. acænned; U. accenned.
518. U. on [*for* 1*st* of]. C. mænniscum. C. *om.* of—cynne.
519. A. scā marian; *but* C. D. U. *omit* scā [sancta].
520. D. his (*for* hi).
522. C. D. mancynne; U. manncynne; A. cynne. C. goode; D. U. góde.
523. C. *om. first* ge *and* ealdan.
524. C. apostolos.
526. A. U. wunian; C. wuniað; D. wunigon. C. D. -wearde.
527. D. *om.* swa.
528. D. losað. A. fela (*alt. to* feala); C. D. U. fela.
529. D. -heortnessæ; U. -heortnusse.

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[VII.] Betwux þysum ferde se fore-sæda antiochus
to persiscre þeode mid micclum þrymme .
wolde þær ofer-winnan sume welige burh .
ac he wearð þanon afliged and fracodlice ætbærst .
and mid micelre angsumnysse of þam earde gewende
to babilonian werd . and hi*m* wearð þa gecydd
hu iudas ofer-feaht his fynd mid wæpnu*m* .
and hu he geclænsod hæfde þ*æt* halige godes templ
fra*m* eallum þam fylðum þe he fyrnlice þær arærde .
wearð þa geang[1]sumod and eac ge-untrumod
forðam þe him god gram wæs . and he grimetode egeslice .
secgende and seðende þ*æt* him swa gelumpen wæs .
forðan ðe he godes templ . tawode to bysmore .
and ða geleaffullan wolde of heora lande adylegian .
Him weollon þa wurmas of ðam [gewitnodan] lichaman .
and he stánc swa fúle þ*æt* man hine ferian ne mihte .
and he ða yfele and earmlice ge-endode
on ælfremedom (*sic*) earde to þam ecan witum .
and his sunu eupator æfter him rixode .
Se wearð eac ongebroht þ*æt* he ofslean wolde
þa geleaffullan iudei . þe gelyfdon ða on god .
Hi gelyfdon þa on þa ealdan wisan . on þone ælmihtigan god
þeah ðe hi sume wið-socon siðþan þone hælend .
and eac swa ofslogon swa swa he sylf wolde .
Hwæt ða eupatór antioches sunu
gegaderode his fyrde fyrran and nean .
and sende hund-teontig þusenda gangendra manna .
and twentig þusenda gehorsedra manna .
and þrittig ylpas ealle getemode .

530. VII. *in* C. D. U.; *not in* A.
U. ðe (*for* se).
531. C. miclum.
532. D. -winnen.
533. C. þanan.
534. C. D. U. ancsum-.
535. C. U. weard. C. D. U. gecyd.
538. D. yflum [*for* þam fylðum].
539. C. wearða(!) C. U. geancsumod.
540. C. D. U. forðan. D. gegrimmetode.
541. C. sæcgende.
542. C. tempel. D. bysmere.
543. C. gelefdon.
544. D. weollan. C. U. wyrmas. C. D. U. gewitnodan; A. gewitnodon. C. lichoman.
547. C. D. ælfremedum; U. ælfremede. C. ecum; U. ecum.

[1] Leaf 146.

§ VII. 1 Macc. vi. 1.–vii. 4; *see also* 2 Macc. ix. 1–11.

VII. About this time went the foresaid Antiochus
to the Persian people with great strength;
he would there overcome a wealthy city;
but he was chased thence and shamefully escaped,
and with much anxiety out of the country turned
towards Babylon; and it was there told him
how Judas overcame his enemies with weapons,
and how he had cleansed the holy temple of God
from all the abominations that he formerly set up there.
He was then vexed, and eke afflicted with sickness,
because God was angry with him, and he raged terribly,
saying and affirming that it had so happened to him,
because that he treated God's temple reproachfully,
and would destroy the faithful ones out of their land.
Then worms rose out of him, out of his afflicted body,
and he stank so foully that no one could carry him,
and he then evilly and miserably ended (his life),
in a foreign land, (going) to eternal torments;
and his son Eupator reigned after him.
He was likewise inclined so that he wished to slay
the believing Jews, who believed then in God.
They believed then, in the old manner, in Almighty God,
though that some of them [afterwards] denied the Saviour,
and even so slew (Him), as He himself desired.
Well then, Eupator, Antiochus' son,
gathered his army far and near,
and sent a hundred thousand of marching men,
and twenty thousand of mounted men,
and thirty elephants, all tamed,

549. U. þe (*for* Se). C. gebroht.
550. D. gelefdon.
551. U. *om. first* þa.
552. C. D. U. *insert* syððan *before* wiðsocon; D. *repeats* siþðan *where* A *has* siðþan.
553. A *adds* hine, *above the line, after* swa. D. self.
554. U. antiochus.
555. C. D. ferde. C. D. U: feorran. D. U. near (*wrongly*).
556. U. -tweontig.
557. C. xxx; D. twenti. C. þusendra.
558. D. þritig. U. ylpas, *glossed* elefanz.

and to wige gewenode mid wundorlicum cræfte .
Fif hund gehorsedra manna ferdon mid ælcum ylpe .
and on ælcum ylpe wæs an wig-hus getimbrod .
and on ælcum wig-huse wæron þrittig manna
feohtende [mid cræfte] . and mid ge-cneordnysse farende
Sumum menn wile þincan syllic þis to gehyrenne .
forþan þe ylpas ne comon næfre on engla lande .
Ylp is ormæte nyten mare þonne sum hus .
eall mid banum befangen binnan þam felle
butan æt ðam nauelan . and he næfre ne lið .
Feower and twentig monða gæð seo modor mid folan .
and þreo hund geara hi libbað gif hi alefede [1]ne beoð .
and hi man mæg wenian wundorlice to ge-feohte .
Hwæl is ealra fixa mæst . and ylp is eallra nytena mæst .
ac swa-þeah mannes gescead hi mæg gewyldan .
Þa hæðenan ða ferdon to ðam gefeohte swyðe .
and mid mór-berium gebyldon þa ylpas .
forðan þe mór-berian him is metta leofost .
Þær wæs swyðe egeslic here þæra hæðenra manna .
ac swa-ðeah iudas heom eode to mid wige .
and ofsloh þær sona six hund wera .
and an his geferena eleazarus hatte
arn to anum ylpe þe ðær [ænlicost] wæs .
wende þæt se cyning wære on ðam wig-huse ðe he bær .
he arn mid atogenum swurde betwux þam eorode middan .
and sloh æfre on twa healfa þæt hi sweltende feollon
oð þæt he to þam ylpe com . and eode him on under .
stang ða hine æt ðam nauelan þæt hi lagon ðær begen .
heora egðer oðres slaga . and iudas siððan ge-wende

559. U. wunderlicum.
562. D. U. þritig. C. D. U. wera [*for* manna].
563. C. D. U. mid cræfte; A. *om.* D. -nesse.
564. D. U. men. U. sellic. C. geheranne.
565. C. ængle; D. ængla.
566. D. þone.
567. D. eal; befangum (!).
568. C. buton. D. þan. C. D. U. nafelan.
569. C. xxiiii.
570. C. gæra.
571. C. D. U. wænian. D. wunder-.
572. C. D. U. ealra; A. ealre, *altered to* ealra. D. ealra (*for* eallra).
573. C. gescad.

[1] Leaf 146, back.

and trained to war with wonderful craft.
Five hundred mounted men went with each elephant,
and on each elephant was a war-house built,
and in each war-house were thirty men,
fighting with craft and going with eagerness.
To some men it will seem strange to hear this,
because that elephants have never come to England.
An elephant is an immense beast, greater than a house,
all surrounded with bones, within the skin,
except at the navel, and he never lies down.
Four and twenty months goeth the mother with foal;
and three hundred years they live, if they be not crippled;
and man may tame them wonderfully for battle.
The whale is of all fishes greatest, and the elephant is of all beasts greatest,
but nevertheless man's skill may tame them.
The heathen then went to the battle swiftly,
and with mulberries emboldened the elephants,
because mulberries are to them the pleasantest of food.
There was a very terrible army of the heathen men,
but nevertheless Judas went against them with war,
and slew there soon six hundred men;
and one of his comrades, Eleazar he hight,
ran to an elephant that was the most excellent there,
weened that the king was in the war-house that he bare.
He ran with drawn sword through the midst of the band,
and slew ever on both sides, so that they fell dying,
until he came to the elephant, and went under him,
prioked (him) then at the navel, so that they both lay there,
each one the other's slayer; and Judas afterwards returned

575. U. mórberigum. D.gebyldum.
576. C. mor-berian; D. U. morberigan. A. mette (*corr. to* metta); U. metta; C. meta; D. mete. C. U. leofast.
578. A. him, *alt. to* heom; C. D. U. him. U. wigge.
579. D. ofslog.
580. C. gefera.
581. C. D. U. ænlicost; A. enlicost.
582. U. *om.* wende. U. ðe (*for* se).
583. C. anum [*for* atogenum]. A. midden (*corr. to* middan); C. D. U. middan.
584. D. U. healfa; C. healfe; A. healfe (*corr. to* healfa). U. swultende. C. feollan.
586. *After* ða A. *has* hine (*which* C. D. U. *omit*) *in the margin*. U. nafelan. C. *om.* hi.
587. C. U. ægðer.

into hierusalem mid ealre his fyrde .
and weredon hi cenlice wiþ þone onwinnendan here .
oð þæt se cyningc feng to friðe wiþ hi
be his witena ræde . ac he hit hraðe tobræc .
He cyrde ða ham-werd mid his here-lafe .
and hine ofsloh sona sum sigefæst þegen
demetrius gehaten . and hæfde his rice
on antiochian byrig . and þær abutan gehwær .

[VIII.] Hwæt þa alchimus se arleasa sacerd
wrehte mid leasungum his leode to þam cyninge .
and se cyning demetrius þam manfullan gelyfde .
and geswencte ða iudeiscan . oð þæt he sende him to
nicánor his ealdor-man þæt he hi ealle fordyde .
Nicánor þa ferde mid fyrde to hierusalem .
and sende to iudan mid swicdo[1]me and cwæð .
Ne com ic for nanum gefeohte ac for freondscipe to eow .
and cyste ða iudan . and his cempan wæron
gearwe to genimenne iudan on bendum .
Iudas þa under-geat heora wælhreowan swicdom .
and wende him fram sona . and nolde hine geseon .
Nicánor þa oncneow þæt his facn cuð wæs .
began ða to feohtenne færlice wiþ iudan .
oð þæt þær feollon of his fyrde fif ðusend manna .
and þa oðre ætflugon afyrhte for iudan .
Nicanor þa sceawode salomones templ .
and swor þurh his godas þæt he þæt godes hus
wolde mid fyre forbærnan butan him man betæhte
iudan gebundene to bismorlicum deaðe .
wende him swa awæg wodlice geyrsod .

588. D. ferde.
590. C. cyning; U. cyng. D. feong.
591. U. witene. C. U. raðe.
592. C. cerde; D. cyrd. U. hamweard. C. *om.* lafe.
593. C. þeng (*sic*).
594. U. *ins.* he *before* hæfde.
595. U. gehwér.
596. VIII *in* C. D. U.; *not in* A. U. ðe (*for* se).
597. U. wreigde. C. leasunga; D. U. læasunge. D. U. leoda. U. cyninga.
598. U. ðe cyng.
599. C. geswæncte. D. sænde.
600. C. *om.* hi. C. D. U. *insert* mid *before* ealle.

[1] Leaf 147.

unto Jerusalem, with all his army,
and they defended themselves keenly against the conquering army
until the king instituted peace with them
by his counsellors' advice; but he quickly brake it.
He turned then homeward with the remnant of his army,
and soon a victorious thane slew him,
named Demetrius, and possessed his kingdom
in the city Antioch, and everywhere thereabout.

§ VIII. 1 Macc. vii. 5–viii. 17.

VIII. Moreover Alcimus, the impiotis priest,
accused with lyings his people to the king;
and the king Demetrius believed the wicked one,
and afflicted the Jews until he sent to them
Nicanor his alderman, that he might destroy them all.
Nicanor then went with a host to Jerusalem,
and sent to Judas with deceit, and quoth,
'I have not come for any battle, but for friendship to you,'
and kissed then Judas, and his champions were
ready to take Judas in bands.
Judas then perceived their cruel deceitfulness,
and turned from him soon, and would not see him.
Nicanor then perceived that his guile was known,
began then to fight suddenly against Judas,
until there fell of his army five thousand men,
and the rest fled, affrighted because of Judas.
Nicanor then beheld Solomon's temple,
and swore by his gods that he the house of God
would burn up with fire, except one should give up to him
Judas bound, to shameful death;
(and) so turned him away, madly enraged.

602. C. sænde.
603. C. D. U. geſeohte; *written above the line in* A. U. fryndscipe.
604. C. D. cæmpan.
605. U. gearuwe. C. D. genimene; U. nimenne. C. D. bændum.
606. C. -gæt. D. weal-.
607. C. D. U. *omit the second* and.
609. C. *om.* ða.
610. C. D. feollan. C. ferde.
613. D. godes (*twice*).
614. U. forbærnen. C. D. buton. C. betahte.
615. C. D. U. gebundenne.
616. C. wænde. C. on weg; U. aweg.

Hwæt ða sacerdas ða mid swyðlicre heofunge .
bædon þone ælmihtigan god . þæt he his agen hus gescylde
wið þone arleasan . and hine ardlice fordyde .
Nicanor þa eft genam oðre fyrde of sirian .
wolde his gebeot mid weorcum gefremman .
and iudas him com to . mid þrim ðusend cempum .
and gebæd hine to gode gebigedum limum þus .
Drihten . þu þe asendest þinne scinende engel .
þa ða syrian kyningc sende þurh his heretogan
on ærend-gewritum þé tallice word .
and se engel ofsloh þa on anre nihte of heom
an hund þusend manna . and hund-eahtatig þusenda .
to-brýt nu swa ic bidde þisne breman here
ætforan urum gesihðum . þæt men magon geseon þine mihte on heom .
Hi fengon þa togædere fæstlice mid wæpnum .
and nicánor æt fruman feoll þær ofslagen .
and his here awearp heora wæpna and flugon .
ac iu[1]das him folgode fæstlice mid wæpnum .
and bicnode gehwanon mid blawunge him fultum .
oð þæt hi man gynde ongean eft to iudan .
and hi ealle ofslogon þæt ðær an ne belaf .
Namon þa heora wæpna and heora gewæda mid heom .
and nicanóres heafod and his swyðran hand .
and setton þa to tacne for his teon-rædene .
and þancodon þa gode þearle mid wurðmynte .
Wunodon ða on sibbe sume hwile æfter ðam .
and iudas þa sende mid sibbe to rome
gecorene ærendracan wolde [cuðlæcan] wið hi .
forðan þe romanisce witan wæron ða mihtige .
and rædfæste on weorcum . and ofer-wunnan heora fynd .

618. C. agon; D. agan.
620. D. ferde. C. os (*for* of).
622. D. þreom. C. cæmpum.
623. C. leomum.
624. C. D. U. scinendan.
625. D. þa þe. C cyng; D. U. cyning.
627. U. þe (*for* se). C. ængel. A. him (*corr. to* heom); D. him; U. hym. C. *om. from* of heom *to* eahtatig *in next line.*
628. an *to* manna *added in* A. *afterwards over a blank space*; C. *omits*; D. *has* hund-teontig þusenda. ⁊ hund-eahtetig þusenda; U. *has* hun-tweontig ðusenda ⁊ hund-eahtetig, &c.

Thereupon the priests with excessive mourning
prayed the Almighty God that He would shield His own house
against the impious one, and would quickly destroy him.
Nicanor then again took another army from Syria;
he desired to execute his threat with works;
and Judas came to him with three thousand warriors,
and prayed to God with bent limbs thus.
'Lord, thou that sentest thy shining angel,
when the king of Syria sent by his leaders
in written messages a reproachful word to Thee,
and the angel slew then, in one night, of them
a hundred thousand men and eighty thousand,
destroy now, I pray Thee, this furious army
before our faces, that men may see Thy might over them.'
They then joined battle together quickly with weapons,
and Nicanor at the first fell there slain,
and his host cast away their weapons, and fled.
But Judas followed them quickly with weapons,
and summoned on all sides with blowing [of trumpets] assistance
to him,
until that they drove (?) them back again to Judas,
and slew them all, that there remained not one.
They took then their weapons and their garments with them,
and Nicanor's head and his right hand,
and set them for a token, for his injury (to them),
and thanked God then exceedingly with worship.
They dwelt then in peace some time after that,
and Judas then sent, with peace, to Rome
chosen messengers; he would have friendship with them,
because the Roman senators were then mighty,
and prudent in works, and overcame their enemies.

629. C. þeosne.
630. D. mihta; U. mihto. A. him (*alt. to* heom); *rest* him.
631. U. togadere.
632. C. D. feol.
634. C. folgade; *om.* mid.
635. C. gehwanan.
636. D. him (*for* hi). C. gende (*glossed* draf); D. gínde.
637. C. ofslogan; nan (*for* an).
638. C. Naman. A. him (*alt. to* heom); C. D. U. him.
641. C. þancoden. D. wurðmente.
642. D. Wunoden; U. Hi wunedon.
644. C. D. cuðlæcan; A. cuðlæcen; U. gecyðlican.
645. C. weotan.
646. C. D. U. oferwunnon. C. feond.

[VIIII.] Hit wearð gecydd syððan þam cyningce demetrio
þæt nicanor feol and eall his folc mid him .
þa wolde he git sendan and ofslean þa iudeiscan .
and funde ða bachidem se wæs mid bealuwe afylled .
and alchimum mid him þone arleasan sacerd .
and sende hi mid ge-fylce to iudeiscum folce .
Hi comon ða færlice mid gefeohte to iudan
and his ge-feran eargodon butan eahta hund mannum
þe him mid fuhton wið þone feondlican here .
Þa cwædon his geferan þæt hi fleon woldon .
forðan þe heora werod wæs gewanod mid þam fleame .
and woldon heom beorgan wið þone breman here .
Þa *and*wyrde iudas . swa swa he eall cene wæs .
Ne ge-wurðe hit na on life . þæt we alecgan ure wuldor
mid earh-licum fleame . ac uton feohtan wið hí .
and gif god swa fore-sceawað . we sweltað on mihte
for urum gebroðrum butan bysmorlicum fleame .
Hi comon þa to-gædere . and begunnon to feohtenne
[1]on twam gefylcum forð eallne ðone dæg .
and iudas þa beseah to þære swyðran healfe
þæt þa wæron strængran . and stop ðyder sona
mid ðam anrædystum mannum þe him mid fuhton
and todrifon þone ende . ac him æfter eode
þæt oðer gefylce . mid gefeohte hindan
and feollon ða on twa healfe on þam gefeohte manega
and iudas eac feoll . and þa oðre ætflugon .
Þa gelæhton his gebroðra his lic of ðam wæle .
and bebyrigdon on modín to mathathian his fæder .
and ealle folc hine beweop on ða ealdan wisan .

647. VIIII. *in* C. D.; IX. *in* U.; *not in* A. C. U. gecyd; D. þa gecyd. C. D. U. cyninge.
648. U. feoll. C. U. his folc eall; D. his folc eal.
649. C. sendon.
650. C. fulde(!). U. ðe (*for* se). C. bealewe; D. bealwe.
653. C. Hio. D. iudam.
654. C. D. U. buton. C. D. U. manna.
655. D. feondlice.
657. C. weorod; D. *om.*
658. A. him (*alt. to* heom); C. hiom; D. U. him. C. D. U. gebeorgan.
659. U. ꝥwurde. D. eal.
660. C. U. wurðe.
661. D. eardlicum. C. feohton.

[1] Leaf 148.

§ IX. 1 Macc. ix. 1–22.

IX. It was afterwards told the king Demetrius,
that Nicanor fell, and all his folk with him.
Then would he yet send and slay the Jews,
and found then Bacchides, who was filled with wickedness,
and Alcimus with him, the impious priest,
and sent them with a troop to the Jewish folk.
They came then suddenly with battle against Judas,
and his companions were slothful, except eight hundred men,
that fought with him against the hostile host.
Then quoth his companions that they would flee,
because their company was diminished with the flight (of the rest),
and would save themselves against the furious army.
Then answered Judas, as he was wholly bold,
'Let it never happen in our lives, that we lay aside our glory
with slothful flight, but let us fight against them;
and if God so foreordains, we shall die in our might
for our brethren, without shameful flight.'
They came then together, and began to fight
in two troops, throughout the whole day,
and Judas then looked to the right side,
that they were the stronger, and advanced thither soon
with the most hardy men, that fought with him,
and chased that end (of the army), but after him went
the other troop, with battle, behind (him);
and there fell then on both sides many in the battle,
and Judas fell also, and the rest fled away.
Then his brothers brought his body out of the carnage,
and buried it in Modin, beside Mattathias his father,
and all the people mourned him, in the ancient manner.

662. U. fore-scewaŏ. U. swyltaŏ.
663. C. D. buton bysmer-.
664. U. to-gadere.
665. D. gehwilcum (*for* gefylcum). C. D. U. ealne.
666. C. U. *om.* þa.
667. U. strengran.
668. D. andrædestum.
669. D. to-drifen. C. ŏonne ænde.
671. D. healfa.
672. D. feol.
673. C. gelehten; U. geleahton. C. lfc.
674. C. bebyrgdon. U. *ins.* hine *bef.* on. ŏare byrig *added above in* A. *aftr* on. C. mathian. D. mathathiam.
675. D. eal; U. eall. U. bewéop.

Ne synd swa-þeah awritene þæs ðe wyrd-writeras sæcgaþ . 676
ealle iudan gefeoht for his freonda ware .
and eall ða mihte þe he mærlice gefremode
his folce to gebeorge . swa swa us béc secgað .
Menig-fealde wæron his micclan gefeoht . 680
and he is eall swa halig on ðære ealdan gecyðnysse .
swa swa godes gecorenan on ðære godspel-bodunge .
forðan þe he æfre wan for willan þæs ælmihtigan .
On þam dagum wæs alyfed to alecgenne his fynd . 684
and swiþost ða hæðenan þe him hetole wæron .
and se wæs godes ðegen þe ða swiðost feaht
wið heora onwinnendan to ware heora [leoda] .
ac crist on his tocyme us cydde oðre ðincg . 688
and het us healdan sibbe . and soðfæstnysse æfre .
and we sceolon winnan wið þa wælhreowan fynd .
þæt synd ða ungesewenlican . and þa swicolan deofla
þe willað ofslean ure sawla mid leahtrum . 692
wið ða we sceolon winnan mid gastlicum wæpnum .
and biddan us gescyldnysse simle æt criste .
þæt we moton ofer-winnan þa wælhreowan leahtras .
and þæs [1] deofles tihtinge . þæt he us derian ne mæge . 696
Þonne beoð we godes cempan on ðam gastlican gefeohte .
gif we ðone deofol forseoþ þurh soðne geleafan .
and þa heafod-leahtras þurh gehealtsumnysse .
and gif we godes willan mid weorcum gefremmað . 700
Þæt ealde godes folc sceolde feohtan þa mid wæpnum .
and heora gewinn hæfde haligra manna getacnunge .
þe to-dræfað þa leahtras and deofla heom fram
on ðære niwan gecyðnysse þe crist sylf astealde . 704
Secgað swa-þeah lareowas þæt synd feower cynna gefeoht .

676. U. sund. D. -writeres. D. U. secgað.
678. C. D. U. mihta.
679. C. sæcgað.
680. C. Manig-fealda; mycele.
681. D. eal; -nesse.
682. C. -bodunga.
683. C. U. wann. A. *has* godes *added above, after* ælmihtigan. D. ælmihtigæn.
684. C. feond. U. his feond to alecgenne.
685. C. D. hetele; U. hétele.
686. U. ðe (*for* se).
687. C. D. leoda; A. U. leode.
688. C. D. U. þing.
689. U. healden. D. -nesse.
691. D. -licen. U. swicelan.

[1] Leaf 148, back.

Nevertheless are not written, according as historians say, 676
all the battles of Judas, for the defence of his friends,
and all the mighty deeds which he illustriously performed,
for the defence of his people, as the books tell us.
Manyfold were his great battles; 680
and he is as holy, in the Old Testament,
as God's elect ones, in the Gospel-preaching;
because that he ever contended for the will of the Almighty.
In those days he was permitted to defeat his enemies, 684
and especially the heathen, that were angry against him;
and he was God's thane, that most often fought
against their conquerors, in defence of their people.
But Christ, at His coming, taught us another thing, 688
and bade us hold peace and truthfulness ever;
and we ought to strive against the cruel enemies,
that is, the invisible ones, and the deceitful devils,
that wish to slay our souls with vices. 692
Against them we should fight with ghostly weapons,
and pray for protection for us, continually, of Christ,
that we may overcome the cruel iniquities,
and the devil's enticement, that he may not harm us; 696
Then shall we be God's champions in the spiritual battle,
if we despise the devil, through true belief,
and the chief vices [cardinal sins], through self-control,
and if we perform God's will with our works. 700
The ancient people of God had to fight then with weapons,
and their contest had the signification of holy men
who drive away vices and devils from them
in the New Testament, that Christ Himself appointed. 704
Nevertheless teachers say that there are four kinds of war;

692. A. sawle (*alt. to* sawla).
693. C. sculan.
694. D. -nesse. C. D. symble.
695, 699. D. leahtres.
696. U. mage.
697. C. D. U. beo. C. cæmpan.
698. U. deofel.
699. C. U. geheald-. D. -nesse.
701. C. D. U. *om.* godes. C. scolde. D. *inserts* þam *after* mid.
702. D. gewin. C. -nunga.
703. C to-dræfeð. C. hleahtræs. C. D. U. deoflu. A. him (*corr. to* heom); C. D. U. him.
704. C. D. self. C. astelde.
705. A. *has* on *above, after* synd (*for* syndon); *but* C. D. U. *omit it.* A. cynne (*alt. to* cynna).

*iustum* . þæt is rihtlic . *iniustum* . unrihtlic .
*ciuile* . betwux ceaster-gewarum . *Plusquam ciuile* . betwux sib-
lingum .
*Iustum bellum* . is rihtlic gefeoht wiþ ða reðan flot-menn .
oþþe wiþ oðre þeoda þe eard willað fordón .
Unrihtlic gefeoht is þe of yrre cymð .
þæt þridde gefeoht þe of geflite cymð .
betwux ceaster-gewarum is swyðe pleolic .
and þæt feorðe gefeoht þe betwux freondum biþ .
is swiðe earmlic and endeleas sorh .

[X.] Israhela folc þa anmodlice geceas
ionatham his broþor biddende þæt he wære
heora heafod . and here-toga wiþ þa hæþenan þeoda .
and he feng ða to ealdor-dome . swa swa hi ealle bædon .
and werode hi manega gear wiþ þone onwinnendan here .
and wiþ bachidem feaht þe his broþor ofsloh .
and þær síge gefór . and ofslóh þær an þusend ;
þa wolde alchimus se arleasa sacerd
to-brecan godes templ mid teonfullum graman .
ac hine sloh god sona mid swyðlicum paralisyn .
swa þæt he dumb wæs . and to deaðe [1]gebroht .
and mid mycclum tintregum his teonfullan gast
of ðam lichaman forlét to langsumum witum .
Ionathas wunode on wurðmynte ða lange .
and cynegas hine wurðodon mid wordum and gifum .
and he sige geferde on manegum gefeohtum .
and æfre wæs winnende embe godes willan .
and eac his lif forlét for his leode ware .
Symon þa syððan snoterlice geheold

707. D. -warum.
708. U. *om.* reðan. C. U. flotmen.
709. C. heora þeoda ; D. oðre þeode.
710. C. D. U. becymð.
711. A. is, *added above, before* þe ; C. D. U. is. C. flite.
712. C. -warum.
713. D. gefeoht is, *but see next line* ; C. feoht.
714. C. ændeleas sorhg.
715. X. *in* C. D. U. ; A. *om.*
716. C. D. U. Ionathan. D. biddenda. U. *om. from* he *to* and *in* l. 718.

[1] Leaf 149.

*justum*, that is, just; *injustum*, that is, unjust;
*civile*, between citizens; *plusquam civile*, between relatives.
*Justum bellum* is just war against the cruel seamen,
or against other peoples that wish to destroy (our) land.
Unjust war is that which comes of anger.
The third war, which comes of contention
between citizens, is very dangerous;
and the fourth war, that is between friends,
is very miserable, and endless sorrow.

§ X. 1 Macc. ix. 28—xvi. 24.

X. The people of Israel then unanimously chose
Jonathan his brother, praying that he would be
their head and their leader against the heathen people;
and he took then the leadership, as they all prayed him,
and defended them many years against the invading army,
and fought with Bacchides, who slew his brother,
and obtained there the victory, and slew there a thousand.
Then would Alcimus, the impious priest,
destroy God's temple with irritable wrath;
but him soon God struck with an excessive paralysis,
so that he was dumb, and brought to death,
and with many torments his irritable spirit
out of his body he let loose, to long-enduring punishments.
Jonathan dwelt in worship then a long while,
and kings honoured him with words and gifts,
and he obtained victory in many battles,
and ever was contending concerning God's will,
and eke gave up his life for his people's defence.
Simon then afterwards prudently protected [1 Macc. xiii. 8]

717. C. þeode.
718. D. *om.* ealle.
719. D. werede. C. managa.
720. C. wiþ ða; feoht.
721. A. *has* manna *above, after* þusend; *but* C. D. U. *omit it.*
724. C. paralisen.
725. C. dum.
726. C. myclum.
727. C. lichoman.
728. D. wunodo. C. wyrðmynte.
729. U. cyningas. C. wurðedon.
731. C. ymbe.
732. C. leoda wære.
733. D. snotorlice geheolt.

þone iudeiscan eard æfter ionathan his breðer .
and on eallum his dagum ne derode him nan man .
ac wunodon æfre on sibbe on symones dæge .
oþ þæt he on ende eac wearð ofslagen
swa swa his gebroðra for soðfæstum biggencgum .
and for heora leoda ware . ac hi lybbað on ecnysse
mid þam heah-fæderum for heora hylde wið god .
Iohannes wæs geciged þæs symones sunu
se wæs æfter his fæder ðæs folces heretoga .
and hi hlysfullice geheold wið þa hæðenan ðeoda
on eallum his life . and þæt land bewerode .

[XI.] We habbað forlætan for þysre langsuman race .
an wundorlic ðincg . þe we willaþ secgan nu .
On ðam dagum þe hierusalem and eall iudea-land
wunode on sibbe . þa wæs þær sum sacerd
onias gehaten haliges lifes mann .
and seleucus cynincg sende fela laca .
on golde . and on seolfre . to þam godes temple
of asian lande þæs easternan rices .
and wide of middan-earde man wurðode þæt templ .
and onías se arwurða wolde mid ðam lacum
widewan and steop-bearn bewerian wið hunger .
Þa ferde sum leogore and belæwde þæt feoh .
sæde þam ealdor-menn appollonius [1] geciged .
þæt þæt feoh mihte becuman ðam cyninge to handa .
and se ealdor-mann sona hit sæde þam cyninge .
Hwæt ða se cynincg sende sona ænne þegen
heliodorus gehaten to ðam halgan temple .

734. U. broðer.
735. C. derede.
736. C. wunoden; D. wunedon; U. wonodon. C. D. U. life (*for* dæge).
737. C. ænde. D. warð.
738. D. biggengum; U. bigengum.
739. C. *om.* and. D. -nesse.
741. C. suna.
743. C. þeode.
744. C. *om.* and. C. bewerede.
745. XI. *in* C.; A. D. *om.*; U. *ins. at* l. 741. C. U. forlæten; D. forlæton. D. langsumum.
746. D. U. wunderlic þing. C. U. wrítan; D. awritan (*for* secgan).
747. C. ealle; D. eal.

[1] Leaf 149, back.

the Jewish country after Jonathan his brother,
and in all his days no man harmed them,
but they ever dwelt in peace in Simon's day,
until that he at last was also slain,
even as his brothers, for true worship,
and for their people's defence; but they live to eternity
with the patriarchs, for their fidelity towards God.
John was chosen, the son of Simon [1 Macc. xvi. 21],
who was, after his father, the people's leader,
and gloriously protected them against the heathen people
throughout all his life, and defended the land.

## § XI. 2 Macc. iii. 1–40.

XI. We have passed over, because of this long narrative,
a wonderful thing that we will say now.
In the days when Jerusalem, and all the land of Judæa
dwelt in peace, there was a certain priest,
Onias named, a man of holy life.
And Seleucus the king sent many offerings,
in gold and in silver, to the temple of God,
from the land of Asia, the Eastern kingdom,
and far through the world men honoured the temple.
And Onias the venerable would with the offerings
protect against hunger widows and step-children [orphans].
Then came a certain liar, and betrayed the treasure,
said to the governor, called Apollonius,
that the treasure might come to the hand of the king;
and the governor soon said it to the king.
Thereupon the king sent soon a thane,
Heliodorus named, to the holy temple,

749. C. onnias. C. halias. C. D. U. man.
750. C. D. U. cyning. C. sænde. C. feala.
751. U. seolre.
752. C. þas.
753. C. for (*for* of).
754. C. onnias. D. lace.
756. C. D. U. leogere.
757. C. D. ealdor-men. U. geclypod.
758. U. *om.* to handa.
759. C. ealdor-man; D. aldor-man. U. *om. this line.*
760. U. þe (*for* se). C. D cyning; U. cyng.

þæt he feccan sceolde þæt feoh mid reaf-lace.
He com þa mid werode. and wolde þæt feoh habban.
and se sacerd onías. sæde þæt hit wære
widewena big-leofa. and wanhafolra manna.
of godra manna ælmyssan ðam ælmihtigan to lofe.
and þa sacerdas feollon ætforan þam weofode
biddende þone ælmihtigan god þæt he gehulpe his ðeowum.
Heliodorus ða gemynte þa maðmas to genimenne.
ac þær wearð gesewen swutol godes wundor
swa þæt his geferan feollon geunmihte.
and mid fyrhte fornumene færlice þurh god.
and ðær com ridende sum egeful ridda.
and him mid siðedon twægen scinende englas
mid wundorlicre wlite swa he sylf wæs geglenged.
and þæt heofonlice hors þe se heah-engel on sæt
wearp sona adune þone dyrstigan heliodorum.
and þa twegen ænglas hine teartlice beoton
on twa healfe him standende oð þæt he stille læg
orwene his lifes. Se ðe ær mid gebeote
and mid micclum þrymme þrang into ðam temple.
He læg ða dumb swa oð deaþ beswungen.
and his frynd bædon þa þone fore-sædan onian.
þæt he his life geðingode æt þam lifigendan gode
on þære frecednysse þe he on befeallen wæs.
Onias þa eode and offrode him lac
fore þam ælmihtigan gode on þa ealdan wisan.
and bæd þæt he miltsode þæs mannes nytennysse.
and þa englas þa hwile heliodorum gesprecon.
[1] sædon þæt he sceolde þam sacerde onian

762. C. scolde.
763. C. weorode.
764. U. ðe (*for* se).
765. C. widewæna; U. wydewan. D. wal-hafolra; manna *is added above in* A.
767. C. U. feollan.
768. D. biddenda.
769. U. madmas; genimene.
770. D. swutel. C. wuldor; D. wunder.
771. D. feollan.
773. U. egefull.
774. U. siðodon. C. D. U. twegen. C. ænglas; *and in* l. 778.

[1] Leaf 150.

that he should fetch the treasure by spoliation.
He came then with a host, and would obtain the treasure;
and the priest Onias said that it was
the livelihood of widows and of needy men,
the almsgivings of good men, to the praise of the Almighty.
And the priests fell before the altar
praying the Almighty God, that he would help his servants.
Heliodorus then intended to take the treasures,
but there was seen a manifest wonder of God,
so that his comrades fell down without strength,
and overcome with fright, suddenly, through God's power.
And there came riding a terrible rider,
and with him journied two shining angels,
with wonderful appearance, as he was himself adorned.
And the heavenly horse, that the archangel sat on,
soon threw down the venturous Heliodorus,
and the two angels tartly [i. e. severely] beat him,
standing on both sides of him, till he lay still,
without hope of his life; he, who before, with threatening
and with much splendour, pressed into the temple.
He lay then dumb, as beaten unto death,
and his friends then prayed the aforesaid Onias,
that he would intercede for his life with the living God,
in the danger that he was fallen into.
Onias then went, and offered for him sacrifice,
before Almighty God, in the ancient manner,
and prayed that He would compassionate the man's folly.
And the angels meanwhile addressed Heliodorus,
said that he ought the priest Onias

775. D. U. wunder-; self. U. swa swa. C. D. geglænged.
776. C. heah-ængel; D. engel.
777. U. adun. U. dyrstigun. C. eliodorum; *and in* l. 789, &c.
778. U. englas.
779. U. healfa.
780. U. ðe (*for* Se).
781. C. myclum.
782. C. D. U. *place* swa *after* þa.
783. C. friond; U. freond.
784. C. *om.* life. C. lifiendan.
785, 786. C. *omits.* D. -nesse.
787. C. *omits down to* gode. U. ælmihtig. D. ealden.
788. C. mildsode.
789. C. D. ænglas. D. gespæcon.
790. C. heo scoldon.

mycclum þancian þæt he moste lybban .
and heton hine cyðan on his cyððe æt ham . .
godes wundor on him . and wendon þa him fram .
Heliodorus þa ge-edcucode and geoffrode his lac
þam almihtigan gode mid incundre heortan
þæt he cucu beon moste . and þancode onian .
and þanon ferde swa mid ealre his fyrde .
and þæs ælmihtigan mihte his hlaforde cydde . and his leodum eallum
swa swa he sylf geseah . and hu he beswungen wæs . .
Eft ða se cyninc axode heliodorum and cwæð .
Hwæne mage we sendan to þam foresædan feo .
Þa cwæð heliodorus . Gif ðu hæfst ænigne feond send þone to. þam feo .
and he bið wel beswungen . oððe gewisslice dead .
forðan ðe se ælmihtiga god mundað þa stowe .
and þa slihð and gescynt þe þær sceaðian willað .
Oft is geswutelod hu god gescylde þæt folc
wið heora wiþer-sacan gif hi wurðodon hine .
and swa oft swa hi gebugon fram his biggengcum ahwar .
þonne wurdon hi gescynde . and swyðe gewitnode .
Sy wuldor and lof þam wel-willendan gode .
á on ecnysse we cweþað . AMEN.

ITEM ALIA.

## QUI SUNT ORATORES, LABORATORES, BELLATORES.

[Various readings are from C. (=MS. Corp. Chr. Coll. 198); D. (=MS. C. C. C. 303); H. (=C. C. C. 178); U. (=Camb. Univ. Library, Ii. 1. 33.]

IS swa-ðeah to witenne þæt on þysre worulde
synd þreo endebyrdnysse on annysse gesette .
þæt synd *laboratores . oratores . bellatores .*
*laboratores* synd þa þe urne bigleafan beswincað .

791. C. myclum.
793. U. wunder.
794. C. ge-edcucude.
796. D. cucode (!). U. moste beon.
797. C. D. U. ealra. D. ferde.
798. U. laforde.
799. D. self.
800. U. ðe (*for* se). C. D. U. cyning.
801. C. Hwi ne magon we sændan. D. sændon; U. senden.

greatly to thank, that he might (be allowed to) live;
and commanded him to tell, in his country at home,
God's miracle upon him; and then departed from him.
Heliodorus then revived, and offered his sacrifice
to the Almighty God with his inmost heart,
because he was allowed to be alive, and thanked Onias,
and so fared thence with all his army,
and told his lord and all his people the Almighty's might,
as he himself saw (it), and how he was switched.
Again the king asked Heliodorus, and quoth,
'Whom may we send for the aforesaid treasure?'
Then quoth Heliodorus, 'if thou hast any enemy, send him for the treasure,
and he shall be well switched, or certainly dead,
because that the Almighty God protecteth the place,
and then strikes and puts to shame them that will there do injury.'
Oft is it manifested how God protected the people
against their opponents, if they worshipped him;
and as often as they bent aside from His worship in any wise,
then were they put to shame, and greatly punished.
Be glory and praise to the benevolent God,
ever to eternity; we will say—Amen.

## BEADSMEN, LABOURERS, AND SOLDIERS.

It is, however, to wit, that in this world
there are three orders, set in unity,
these are—*labourers, beadsmen, soldiers.*
*Labourers* are they who obtain with toil our subsistence;

802. C. hæft. C. fynd. C. sen (*sic*); D. sænd.
803. C. gewistlice; D. U. gewislice.
804. U. ðe (*for* se).
805. D. U. gescylt. C. scaðian; U. sceaðigan.
807. U. heore. C. D. U. wiðerwinnan. C. wurðedon.
808. D. biggængum; U. bigengum.
811. C. ecnesse; U. ecnyss. D. U. cweðæð.
812. C. *prefixes* XII. H. Git is to witanne. C. D. U. þissere. C. weorulde; U. worolde.
813. D. U. H. endebyrdnyssa; C. -nesse.
815. C. om. *laboratores*. U. ure. C. D. U. H. bigleofan.

*oratores* synd· þa ðe us to gode geðingiað .
*bellatores* synd þa ðe ure burga healdað .
and urne eard be-weriað wið onwinnendne here .
Nu swincð se yrðlincg embe urne bigleofan .
and se woruld-cempa sceall win[1]nan wið ure fynd
and se godes þeowa sceall symle for us gebiddan .
and feohtan gastlice . wið þa ungesewenlican fynd .
Is nu for-þy mare þæra muneca gewinn
wið þa ungesewenlican deofla þe syrwiað embe us .
þonne sy þæra woruld-manna þe winnað wiþ ða flæsclican .
and wið þa gesewenlican [gesewenlice] feohtað .
Nu ne sceolon þa woruld-cempan to þam woruld-licum gefeohte
þa godes þeowan neadian fram þam gastlican gewinne .
forðan þe him fremað swiðor þæt þa ungesewenlican fynd
beon ofer-swyðde þonne ða gesewenlican .
and hit bið swyðe derigendlic þæt hi drihtnes þeowdom forlætan .
and to woruld-gewinne bugan . þe him naht to ne gebyriað .

Iulianus se wiðersaca and se wælhreowa casere
wolde neadian preostas to woruldlicum gecampe .
and eac þa halgan munecas . and het hi on cwearterne gebringan .
Þa wearð appollonius se egiptisc[a] abbod
on þam cwearterne belocen . mid his geleaffullum gebroðrum .
ac godes engel him com to to þam cwearterne nihtes .
mid heofonlicum leohte . and un-læc þæt cweartern .
Eac se hundredes ealdor þe hi pær-inne beleac
cóm on ærne mergen mid mycclum þrymme .
and sæde þæt his hus feolle færlice mid eorð-styrunge

816. H. þingiað.
817. H. burhga.
818. U. onwinnende; H. winne (!).
819. C. H. yrðlinc; D. U. yrðling. C. ymbe.
820. U. ðe (*for* se); *and in* l. 821. C. -cæmpa. C. D. U. H. sceal.
821. C. þiowa. C. D. U. H. sceal.
823. A. for-þy (*above the line*); D. U. H. for-þi. C. þara; U. þære. D. gewin.
824. C. U. H. deoflu. D. ymbe ús.
825. C. þara. C. weoruld-; U. worold-.
826. D. H. gesewenlice; C. gesenlice; A. U. *om.*
827. C. sculon; H. sculan. U. worold-; C. -cæmpan. C. weoruldlicum; U. woroldlicum; D. woruldlican.
828. C. þiowas; U. H. þeowas. U. neadigan. H. gastlicum.
829. C. ungesewenlicam feond.

[1] Leaf 150, back.

*Beadsmen* are they who intercede with God for us;
*Soldiers* are they who protect our towns,
and defend our soil against an invading army.
Now toils the field-labourer for our subsistence,
and the worldly warrior must fight against our enemies,
and the servant of God must always pray for us,
and fight spiritually against invisible enemies.
Greater therefore is now the struggle of the monks
against the invisible devils that lay snares around us,
than may be that of the worldly men that struggle against fleshly (foes),
and visibly fight against the visible (enemies).
Then the worldly soldiers ought not to the worldly battle
compel the servants of God, away from the spiritual struggle;
because it will profit them more that the invisible enemies
may be overcome than the visible ones;
and it will be very harmful that they leave their service of the Lord,
and incline to the worldly struggle, that in no way concerns them.

Julian, the Apostate and the cruel Cæsar,
would compel priests to worldly strife,
and eke the holy monks, and commanded to bring them to prison.
Then was Apollonius, the Egyptian abbot,
locked in the prison with his believing brethren.
But God's angel came to him, to the prison, by night
with a heavenly light, and unlocked the prison.
Moreover the centurion that locked them therein
came early in the morning with a great multitude,
and said that his house fell suddenly with an earthquake,

830. D. oferswiþede.
831. C. þiowdom. C. D. U. forlæton.
832. C. weoruld-; U. worold-. C. búgon; D. U. bugon. D. ne (*for* þe). C. D. U. H. gehyrað.
834. U. neadigan. U. worold-. C. gewæpne (*for* gecampe).
835. H. belucan (*for* gebringan).
836. U. ðe (*for* se). C. D. U. egyptisca; A. egiptisc. C. abbud.
837. U. ċwearternæ; geleaffullan.
838. C. ængel. U. *om.* to þam cwearterne.
839. C. heofonlican. C. D. U. H. unleac.
840. U. ðe (*for* se). D. hundredas; H. hundres (!). D. beléac.
841. C. H. merigen; D. merien; U. morgen. C. myclum.

swa þæt his leofestan menn . þær lagon ofhrorene .
and he bæd þa halgan þa þæt hi þanon ferdon .
And hi ða mid lof-sangum siþedon eft to þam westene .
Godes þeowas sceolon unscæððignysse healdan .
swa swa crist astealde þurh hine sylfne þa bysne .
þa þa he het petrum behydan his swurd .
and gehælde þurh his mihte [1] þæs mannes eare
þe petrus of asloh . and geswutelode his godnysse .
Nu se munuc þe bihð to benedictes regole .
and forlæt ealle woruld-ðinge . hwi wile he eft gecyrran
to woruldlicum wæpnum . and awurpan his gewinn .
wið þa ungesewenlican fynd his scyppende to teonan .
Se godes þeowa ne mæg mid woruld-mannum feohtan .
gif he on þam gastlican gefeohte . forð-gang habban sceall .
Næs nan halig godes þeowa æfter þæs hælendes þrowunga .
þe æfre on gefeohte his handa wolde afylan .
ac hi for-bæron ehtnysse arleasra cwellera .
and heora lif sealdon mid unscæþþignysse .
for godes geleafan . and hi mid gode nu lybbað .
forðan þe hí furþon noldon . ænne fugel acwellan .

843. D. U. H. leofostan. C. D. men.
844. D. þa þa halgan. C. hio ðonon.
845. H. siðodan; *om.* eft. C. ðon.
846. D. unsceþðignesse healdon.
847. C. *om.* þa.
848. H. *om.* he. D. behydum (!).
849. C. éare; D. earæ.
850. C. of sloh. C. geswutulode; H. -olade. C. godcundnysse; D. godnesse.

# XXVI.

## NON. AG. NATALE SANCTI OSWALDI REGIS ET MARTYRIS.

[Various readings are from U. (=Camb. Univ. Library, Ii. 1. 33. In ll. 155–236, V. = Vitell. D. 17, fol. 10.]

ÆFTER ÐAN ÐE AUGUSTINUS TO ENGLA LANDE BE-COM .
wæs sum æðele cyning Oswold gehaten
on norðhymbra lande gelyfed swyþe on god .

TITLE. U. PASSIO (*for* NATALE). N.B.—A. *refers to* MS. Jul. E. 7.
1. þam; Augustínus. 2. U. *om.* æþele; kyning Oswáld.

[1] Leaf 151.

so that his dearest men lay there fallen down,
and they prayed the saints then that they would go thence.
And they then with hymns journied again to the wilderness.
God's servants ought to preserve (their) harmlessness,
even as Christ set the example through Himself,
when he commanded Peter to hide his sword,
and healed by his might the man's ear
that Peter cut off, and manifested his goodness.
Now the monk that submits to Benedict's rule,
and leaves all worldly things, why will he again return
to worldly weapons, and cast aside his struggle
against the invisible enemies, to vex his Creator?
The servant of God may not fight along with worldly men
if he is to have success in the spiritual combat.
There was no holy servant of God after the Saviour's passion,
that would ever defile his hands with fighting,
but they bore the persecution of impious tormentors,
and gave up their lives with harmlessness
for God's belief, and they now live with God,
because they would not even put to death a bird.

851. U. ðe (*for* se). C. mununc; H. secge we (*for* munuc). C. bið; D. buhð; U. H. byhð. C. benedictus.
852. C. D. U. H. þing. U. *om.* woruld. U. weole.
853. U. worold-. D. ge-win.
854. D. *om.* þa. C. sceppendes.
856. C. U. gastlicum. D. gefeohta. C. scæl; D. U. H. sceal.
857. C. D. U. H. þrowunge.
858. C. hand.
859. C. U. forbæran. D. ehtnesse. H. eallra (*for* arleasra).
860. D. unsceþþinesse.
862. H. *ins.* forbæron and *after* hí. D. æne. U. H. fugol.

# XXVI.

## AUGUST 5. ST. OSWALD, KING AND MARTYR.

[See Beda, Hist. Eccl. iii. 1–13.]

After Augustine came to England
there was a noble king called Oswald
in the land of the Northumbrians, who believed greatly in God.

3. norðhumbra.

se ferde on his iugoðe fram freondum and magum
to scot-lande on sæ . and þær sona wearð gefullod
and his geferan samod þe mid him siþedon .
Betwux þam wearð ofslagen eadwine his eam
norðhymbra cyningc on crist ge-lyfed .
fram brytta cyninge ceadwalla geciged .
and twegen his æftergengan binnan twam gearum .
and se ceadwalla sloh and to sceame tucode
þa norðhymbran leode æfter heora hlafordes fylle .
oþ þæt oswold se eadiga his yfelnysse adwæscte .
Oswold him com to . and him cenlice wiðfeaht
mid lytlum werode . ac his geleafa hine getrymde .
and crist him gefylste to his feonda slege .
Oswold þa arærde ane rode sona
gode to wurðmynte ær þan þe he to ðam gewinne come .
and clypode [1] to his geferum . Uton feallan to ðære rode .
and þone ælmihtigan biddan þæt he us ahredde
wið þone modigan feond þe us afyllan wile .
god sylf wat geare þæt we winnað rihtlice
wið þysne reðan cyning . to ahredenne ure leode .
Hi feollon þa ealle mid oswolde on gebedum .
and syþþan on oðerne mergen eodon to þam gefeohte .
and gewunnon þær sige swa swa se wealdend heom uðe .
for oswoldes geleafan . and alédon heora fynd
þone modigan cedwallan . mid his micclan werode .
þe wende þæt him ne mihte nan werod wiðstandan .
Seo ylce rod siððan þe oswold þær arærde
on wurðmynte þær stod . and wurdon fela gehælde
untrumra manna and eac swilce nytena
þurh ða ylcan rode swa swa us rehte beda .
Sum man feoll on íse þæt his earm tobærst .

5. A. fullod, *alt. to* gefullod; U. gefullod.
6. siðodon.
7. þísum (*for* þam); éam.
8. norðhumbra king.
9. kyníngе; A. cedwalla, *alt. to* ceadwalla; U. geháten (*for* geciged).
11. A. cedwalla, *alt. to* ceadwalla.
12. norðhumbren; hlaforda.
13. oswald (*here and elsewhere*).
14. kenlice.

[1] Leaf 151, back.

He went in his youth from his friends and kindred
to Scotland by sea, and there was forthwith baptised,
together with his companions who had travelled with him.
About that time Edwin his uncle,
king of the Northumbrians, who believed in Christ,
was slain by the British king named Cadwalla,
and [also] two of his successors within two years;
and this Cadwalla slew and shamefully ill-treated
the Northumbrian people after their lord's fall,
until Oswald the blessed extinguished his wickedness.
Oswald came to him and fought boldly against him
with a little army, but his faith strengthened him,
and Christ helped him to the slaughter of his enemies.
Then Oswald raised a cross quickly[1]
to the honour of God before he came to battle,
and cried to his companions, 'Let us fall down before the cross,
and pray the Almighty that He will save us
against the proud enemy who desires to kill us.
God Himself knoweth well that we fight justly
against this cruel king, to deliver our people.'
Then they all fell down in prayer with Oswald,
and afterward on the next morning went to the fight,
and there won the victory, even as the almighty ruler granted them
for Oswald's faith, and subdued their enemies,
the proud Cadwalla, with his great host,
who thought that no army could withstand him.
The same cross which Oswald had there erected,
afterward stood there for worship. And many infirm men
were healed, and also cattle
through the same cross, as Beda hath related to us.

A certain man fell on ice and broke his arm,

15. getrymede.
16. feonde.
23. kyning; ahreddenne.
24. A. *has* cyninge *added above the line, after* oswolde.
25. ærne (*for* oðerne); morgen.
26. A. eall *above the line, before* wealdend. A. him, *alt. to* heom; U. *him.* U. geuðe.
31. þer; gehælede.
33. rodæ.
34. feol.

[1] Beda, Hist. Eccl. iii. 2.

and læg þa on bedde gebrocod forðearle
oð þæt man him fette of ðære foresædan rode
sumne dæl þæs meoses þe heo mid beweaxen wæs.
and se adliga sona on slæpe wearð gehæled
on ðære ylcan nihte þurh oswoldes geearnungum.
Seo stow is gehaten heofon-feld on englisc.
wið þone langan weall þe þa romaniscan worhtan
þær þær oswold oferwann þone wælhreowan cyninc g.
and þær wearð siþþan aræred swiðe mære cyrce
gode to wurðmynte þe wunað á on ecnysse.
Hwæt ða oswold ongann. embe godes willan to smeagenne.
sona swa he rices geweold. and wolde gebigan
his leoda to geleafan. and to þam lifigendan gode.
sende ða to scotlande. þær se geleafa wæs ða.
and bæd ða heofodmenn þæt hi his benum getiþodon.
and him sumne lareow sendon þe his leoda mihte
to gode geweman. and wearð þæs getiþod.
Hi sendon þa [1]sona þam gesæligan cyninge
sumne arwurðne bisceop aidan gehaten.
se wæs mæres lifes man on munuclicre drohtnunge.
and he ealle woruld-cara awearp fram his heortan
nanes þinges wilnigende butan godes willan.
Swa hwæt swa him becom of þæs cyninges gifum.
oððe ricra manna þæt he hraðe dælde.
þearfum. and wædlum. mid wellwillendum mode.
Hwæt ða oswold cyning his cymes fægnode.
and hine arwurðlice underfeng. his folce to ðearfe.
þæt heora geleafa wurde awend eft to gode
fram þam wiþersæce þe hi to gewende wæron.
Hit gelamp þa swa þæt se geleaffulla cyning
gerehte his witan on heora agenum gereorde
þæs bisceopes bodunge mid bliþum mode.

35. bedda.
37. U. *om.* þæs.
39. A. geearnunga (?), *alt. to* -gum; U. ge-earnunga.
41. worhton.
42. kyning.
44. wyrðmynte.
45. ongan.
46. gebiggan.
47. lecde.

[1] Leaf 152.

and lay in bed very severely afflicted,
until some one fetched to him, from the aforesaid cross,
some part of the moss with which it was overgrown,
and the sick [man] was forthwith healed in sleep
in the same night, through Oswald's merits.
The place is called Heavenfield in English,
near the long wall which the Romans built,
where Oswald overcame the cruel king.
And afterward there was reared a very famous church
to the honour of God who liveth for ever.
Well then! Oswald began to enquire concerning the will of God[1]
as soon as he obtained sovereignty, and desired to convert
his people to the faith and to the living God.
Then he sent to Scotland where the faith was then,
and prayed the chief men that they would grant his requests,
and send him some teacher who might allure
his people to God, and this was granted him.
Then they sent straightway to the blessed king
a certain venerable bishop, named Aidan.
He was a very famous man in the monastic way of life,
and he had cast away all worldly cares from his heart,
desiring nothing but God's will.
Whatever came to him of the king's gifts,
or [of those] of rich men, that he quickly distributed
to the poor and needy with benevolent mind.
Lo then! Oswald the king rejoiced at his coming,
and honourably received him as a benefit to his people,
that their faith might be turned again to God
from the apostasy to which they had been turned.
It befell then that this believing king
explained to his counsellors in their own language
the bishop's preaching with glad mind,

48. sceotlande; ðа wæs.
49. bed; getiðodan.
50. leode.
51. gewéman; and him wearð.
52. U. *om.* gesæligan; kyninge.
55. worold-care.
58. riccra.
65. witum.

[1] Beda, Hist. Eccl. iii. 3.

and wæs his wealhstod for-þan þe he wel cuþe scyttysc .
and se bisceop aidan ne milite gebigan his spræce
to norðhymbriscum gereorde swa hraþe þa git .
Se biscop þa ferde bodigende
geond eall norðhymbra lande geleafan . and fulluht .
and þa leode gebigde to godes geleafan .
and him wel gebysnode mid weorcum symle .
and sylf swa leofode swa swa he lærde oðre .
He lufode forhæfednysse . and halige rædinge .
and Iunge men teah georne mid lare .
swa þæt ealle his geferan þe him mid eodon
sceoldon sealmas leornian . oððe sume rædinge .
swa hwider swa hi ferdon . þam folce bodigende .
Seldon he wolde ridan . ac siðode on his fotum .
and munuclice leofode betwux ðam læwedum folce .
mid mycelre gesceadwisnysse . and soþum mægnum .
Þa wearð se cyninc oswold swiðe ælmes-georn .
and eadmod on þeawum . and on eallum þingum cystig .
and [1] man ahrærde cyrcan on his rice geond eall .
and mynsterlice gesetnyssa mid micelre geornfulnysse .
Hit gelamp on sumne sæl þæt hi sæton ætgædere .
oswold . and aidan . on þam halgan easterdæge .
þa bær man þam cyninge cynelice þenunga
on anum sylfrenan disce and sona þa inn eode
an þæs cyninges þegna þe his ælmyssan bewiste .
and sæde þæt fela þearfan sætan geond þa stræt .
gehwanon cumene to þæs cyninges ælmyssan .
Þa sende se cyning sona þam þearfum
þone sylfrenan disc mid sande mid ealle .
and het toceorfan þone disc . and syllan þam þearfum
heora ælcum his dæl . and man dyde ða swa .
Þa genam aidanus se æðela bisceop

68. gebiggan.
69. raðe.
70. bisceop.
71. norðhumbra.
74. oðrum.
75. redinge.
76. menn.
78. sceoldan spealmas (*sic*) leornigan ; rædinge.
81. lifode ; læwedan.
83. cyning ; swíðe.
84. kystig.

[1] Leaf 152, back.

and was his interpreter, because he knew Irish well,
and bishop Aidan could not as yet turn his speech
into the Northumbrian dialect quickly enough.
The bishop then went preaching[1]
faith and baptism throughout all Northumbria,
and converted the people to God's faith,
and he ever set them a good example by [his] works,
and himself so lived as he taught others.
He loved self-restraint and holy reading,
and zealously drew on young men with knowledge,
so that all his companions, who went with him,
had to learn the Psalms or some reading,
whithersoever they went, preaching to the people.
He would seldom ride, but travelled on his feet,
and lived as a monk among the laity
with much discretion and true virtues.
King Oswald became very charitable[2]
and humble in manners, and in all things bountiful,
and they reared churches everywhere in his kingdom,
and monastic foundations with great zeal.

It happened upon a certain occasion that they sat together,
Oswald and Aidan, on the holy Easter Day;
then they bare to the king the royal meats
on a silver dish. And anon there came in
one of the king's thegns who had charge of his alms,
and said that many poor men were sitting in the streets,
come from all quarters to the king's alms-giving.
Then the king immediately sent to the poor
the silver dish, victuals and all,
and bade men cut the dish in pieces and give it to the poor,
to each of them his portion, and they then did so.
Then the noble bishop Aidan

85. arærde ða cyrcan; rice.
86. A. gesetnysse, *alt. to* -sa; U. -se.
87. togædere.
90. seolfrenan; in éode.
91. þes.
92. sáwdæ; sáwton.
93. kinges ælmyssen.
94. ðe king.
95. seolfrenan; sandum.
98. ðe (*for* se).

[1] Beda, Hist. Eccl. iii. 5.
[2] Id. iii. 6.

þæs cyninges swyþran hand mid swiðlicre blysse .
and clypode mid geleafan þus cwæðende him to .
Ne forrotige on brosnunge þeos gebletsode swyðre hand
and him eac swa geeode . swa swa aidanus him bæd .
þæt his swiðre hand is gesundful oð þis .
Oswoldes cynerice wearð gerymed þa swyðe .
swa þæt feower þeoda hine underfengon to hlaforde .
peohtas . and bryttas . Scottas and angle .
swa swa se ælmihtiga god hi geanlæhte to ðam .
for oswoldes geearnungum þe hine æfre wurðode .
He fulworhte on eferwíc þæt ænlice mynster
þe his mæg eadwine ær begunnon hæfde .
and he swanc for heofonan rice mid singalum gebedum .
swiþor þonne he hogode hu he geheolde on worulde
þa hwilwendlican geþincðu . þe he hwonlice lufode .
He wolde æfter uhtsange oftost hine gebiddan .
and on cyrcan standan on syndrigum gebedum
of sunnan upgange mid swyðlicre onbryrdnysse .
and swa[1] hwær swa he wæs he wurðode æfre god .
up-awendum handbredum wiþ þæs heofones weard .
On þam ylcan timan com eac sum bisceop
fram rome byrig birinus gehaten .
to westsexena kyninge cynegyls gehaten .
se wæs ða git hæðen and eall westsexena land .
Birinus witodlice gewende fram rome
be ðæs papan ræde þe ða on rome wæs .
and behet þæt he wolde godes willan gefremman .
and bodian þam hæþenum þæs hælendes naman .
and þone soðan geleafan on fyrlenum landum .
Þa becom he to westseaxan þe wæs ða gyt hæþen .
and gebigde þone cyningc kynegyls to gode .

99. cynges.
100. cweðende.
101. U. næfre, *added above* brosnunge. þys gebletsoda; *om.* swyðre; A. *adds* hand *above the line.*
103. gesúnd.
104. getrymed.
106. sceóttas.
110. begunnen.
111. heofona.

[1] Leaf 153.

took the king's right hand with much joy,
and cried out with faith, thus saying to him;
'May this blessed right hand never rot in corruption.'
And it happened to him, even as Aidan prayed for him,
that his right hand is sound until this day.
Then Oswald's kingdom became greatly enlarged,
so that four peoples received him as lord,
Picts, Britons, Scots, and Angles,
even as the Almighty God united them for the purpose,
because of Oswald's merits, who ever honoured Him.
He completed in York the noble minster
which his kinsman Edwin had before begun,
and laboured for the heavenly kingdom with continual prayers,
much more than he cared how he might preserve
the transitory dignities in the world, which he little loved.
He would very often pray after matins,
and stand in the church apart in prayer
from the time of sun-rise with great fervour;
and wheresoever he was he ever worshipped God
with the palms of his hands uplifted heavenward.

At that same time also a certain bishop[1]
came from the city of Rome, called Birinus,
to the king of the West Saxons, called Cynegils,
who was yet a heathen, as was all the land of the West Saxons.
Birinus indeed came from Rome
by desire of the Pope, who was then in Rome,
and promised that he would execute God's will
and preach to the heathen the Saviour's name
and the true faith in far lands.
Then he came to Wessex, which was as yet heathen,
and converted to God the king Cynegils

112. heolde; worolde.
113. geðincða; hwónlice.
118. A. *adds* þæs *above the line*; U. *om.*
121. -seaxena.
122. þe (*for* se); -scxa.
123. rome byrig.
124. papan *is glossed* Honórivs *in* U.
128. -sexan; háeðen.
129. cyning; U. *adds* and cwichel *after* kynegils (*in margin*).

[1] Beda, Hist. Eccl. iii. 7.

and ealle his leode to geleafan mid him .
Hit gelamp þa swa *þæt* se geleaffulla oswold
norðhymbra cyning wæs cumen to cynegylse .
and hine to fulluhte nam . fægen his gecyrrednysse .
Þa geafon þa cynegas . cynegyls and oswold .
þam halgan birine him to bisceop-stole
þa burh dorcanceaster . and he þær-binnan wunode
godes lof arærende . and geriht-læcende
*þæt* folc mid lare to geleafan to langum fyrstę .
oð *þæt* he gesælig siþode to criste .
and his lic wearþ bebyrged on ðære ylcan byrig .
oð *þæt* hædde bisceop eft his bán ferode
to wintanceastre . and mid wurðmynte gelogode
binnan ealdan mynstre . þær man hine wurðað gyt .
Hwæt þa oswold cyning his cynedom geheold
hlisfullice for worulde and mid micclum geleafan .
and on eallum dædum his drihten arwurðode .
oð *þæt* he ofslagen wearð for his folces ware .
on þam nigoðan geare þe he rices geweold .
þa þa he sylf wæs on ylde eahta and þrittig geara .
Hit gewearð swa be þam *þæt* him wann on penda
myrcena cyning . þe æt[1] his mæges slege ær
eadwines cyninges ceadwallan fylste .
and se penda ne cuðe be criste nan þincg .
and eall myrcena folc wæs ungefullod þa git .
Hi comon þa to gefeohte to maserfelda begen .
and fengon to-gædere oð *þæt* þær feollon þa cristenan .
and þa hæðenan genealæhton to þam halgan oswolde .
Þa geseah he genealecan his lifes geendunge .
and gebæd for his folc þe þær fcallende sweolt .
and betæhte heora sawla and hine sylfne gode .

131. *om.* swa ; ðe (*for* se).
132. kynegilse.
133. fagen.
134. geafan ; cyningas.
136. -ceastær.
140. bebyriged.
141. hádda ; ferede.
142. wyrðmynte.
144. cyng.
145. worolde.
146. arwyrðode.

[1] Leaf 153, back.

and all his people to the faith with him.
Then it happened that the faithful Oswald,
the king of the Northumbrians, had come to Cynegils,
and took him to baptism, fain of his conversion.
Then the kings, Cynegils and Oswald,
gave to the holy Birinus the city of Dorchester
for a bishop's see, and he dwelt therein,
exalting the praise of God, and guiding
the people in the faith by his teaching for a long time,
until he happily departed to Christ;
and his body was buried in the same city,
until Bishop Hedda afterwards carried his bones
to Winchester, and with honour deposited them
in the old Minster, where men honour them yet.

Now Oswald the king held his kingdom[1]
gloriously as for the world, and with great faith,
and in all his deeds honoured his Lord,
until he was slain in the defence of his people
in the ninth year that he had obtained the rule,
when he himself was thirty-eight years old.
It happened because Penda, king of the Mercians,
made war upon him, he who formerly had assisted
Cadwalla at the slaying of his kinsman king Edwin;
and this Penda knew nothing of Christ,
and all the Mercian people were unbaptised as yet.
They came both to battle at Maserfield,
and engaged together until the Christians fell,
and the heathen approached the holy Oswald.
Then he saw approach his life's ending,
and he prayed for his people who died falling,
and commended their souls and himself to God,

148. A. weold, *alt. to* geweold.
149. on ylde wæs. A. geare, *alt. to* geara; U. geara.
151. kyning.
152. kyninges. A. cedwallan, *alt. to* ceadwallan; U. Cedwealla.
153. þing.
154. murcena; unfullod.
156. genealæcan.
160. sawle.

[1] Beda, Hist. Eccl. iii. 9.

and þus clypode on his fylle . God gemiltsa urum sawlum .
Þa het se hæþena cyninc̃g his heafod of-aslean .
and his swiðran earm . and settan hi to myrcelse .
Þa æfter oswoldes slege feng oswig his broðor
to norðhymbra rice . and rád mid werode
to þær his broðor heafod stod on stacan gefæstnod .
and genam *þæt* heafod . and his swiðran hand .
and mid arwurðnysse ferode to lindisfarnea cyrcan .
Þa wearð gefylled swa we her foresædon
*þæt* his swiðre hand wunað hal mid þam flæsce .
butan ælcere brosnunge swa se bisceop gecwæð .
Se earm wearþ geléd arwurðlice on scrine
of seolfre asmiþod . on *sancte* petres mynstre
binnan bebban-byrig . be þære sæ strande .
and lið þær swa andsund swa he of-aslagen wæs .
His broðor dohtor eft siððan on myrcan wearð cwén .
and geaxode his bán . and gebrohte hi to lindes-ige
to bardan-ige mynstre . þe heo micclum lufode .
ac þa mynstermenn noldon for menniscum gedwylde
þone sanct underfon . ac man sloh an geteld
ofer þa halgan bán binnan þære licreste .
Hwæt þa god geswutelode *þæt* he halig sanct wæs .
swa *þæt* heofonlic leoht ofer *þæt* geteld astreht
stód up to [1] heofonum swilce healic sunnbeam
ofer ealle ða niht . and þa leoda beheoldon
geond ealle þa scire swiðe wundrigende .
Þa wurdon þa mynster-men micclum afyrhte .
and bædon þæs on mergen *þæt* hí moston þone sanct
mid arwurðnysse underfón . þone þe hi ær forsocon .
þa ðwoh man þa halgan bán and bær into þære cyrcan
arwurðlice on scrine . and gelogodon hí upp .
and þær wurdon gehælede þurh his halgan gecarnunge

162. U. cyng; V. cyning. V. ofslean.
166. V. on stacan stod.
168. arwyrðnysse.
171. V. biscop. U. gecwæð; A. cwæð, *alt. to* gecwæð.
172. geledd arwyrðlice.
173. cyrcan (*for* mynstre).
175. ansund; of-slagen.

[1] Leaf 154

and thus cried in his fall, 'God, have mercy on our souls.'
Then the heathen king commanded to strike off his head
and his right arm, and to set them up as a mark [trophy].
Then after the slaying of Oswald his brother Oswy
succeeded to the kingdom of Northumbria, and rode with an army
to where his brother's head was fastened on a stake,
and took the head and his right hand,
and with reverence brought them to Lindisfarne church.

Then was fulfilled, as we said before[1],
that his right hand continueth whole with the flesh,
without any corruption, as the bishop had said.
The arm was laid reverently in a shrine
wrought of silver-work in Saint Peter's Minster
within the town of Bamborough, by the sea-strand,
and lieth there as sound as when it was cut off.
His brother's daughter[2] afterward became Queen of Mercia,
and asked for his bones and brought them to Lindsey,
to Bardney Minster, which she greatly loved.
But the monks would not, by reason of human error,
receive the Saint, but they pitched a tent
over the holy bones that were within the hearse[3].
Behold then God showed that he was a holy Saint,
so that a heavenly light, being extended over the tent,
stood up to heaven like a lofty sunbeam
all the night long, and the people beheld it
throughout all the province, greatly wondering.
Then the monks were much affrighted,
and prayed then in the morning that they might reverently receive
the Saint, him whom they had before refused.
Then they washed the holy bones, and bare them reverently
to a shrine in the Church, and laid them up.
And there were healed through his holy merits

178. beardanige. 179. U. V. -men.
181. A. licræste, *alt. to* licreste; U. licreste.
183. A. heofon, *alt. to* heofonlic; V. heofon; U. heofonlic.
184. sunbeam.
188. morgen.
191. gelogode; up.

[1] Beda, Hist. Eccl. iii. 6.
[2] Named Osthryda; id. iii. 11.
[3] Lat. *carrum*; the car containing the bones.

fela mettrume menn fram mislicum coþum .
Þæt wæter þe man þa bán mid aþwóh
binnan þære cyrcan wearð agoten
swa on anre hyrnan . and seo eorðe siþþan
þe þæt wæter underfeng wearð manegum to bote .
Mid þam duste wurdon afligde deofla fram mannum .
þa þe on wodnysse ær wæron gedrehte .
Eac swilce þær he feol on þam gefeohte ofslagen
men namon ða eorðan to adligum mannum .
and dydon on wæter wanhalum to þicgenne .
and hi wurdon gehælede . þurh þone halgan wer .
Sum wegfarende man ferde wið þone feld .
þa wearð his hors gesicclod . and sona þær feol .
wealwigende geond ða eorðan wodum gelicost .
mid þam þe hit swa wealweode geond þone widgillan feld .
þa becom hit embe lang þær se cyninc oswold
on þam gefeohte feoll swa swa we ær foresædan .
and hit sona aras . swa hit hrepode . þa stowe .
hal eallum limum . and se hlaford þæs fægnode .
Se ridda þa ferde forð on his weg
þider hé gemynt hæfde . þa wæs þær . an mæden
licgende on paralisyn lange gebrocod .
He began þa to reccenne hu him on rade getimode .
and mann ferode þæt mæden to þære foresædan stowe .
Heo[1] wearð ða on slæpe and sona eft awóc
ansund eallum limum fram þam egeslican broce .
band þa hire heafod and bliðe ham ferde .
gangænde on fotum swa heo gefyrn ær ne dyde .
Eft siððan ferde eac sum ærendfæst ridda
be ðære ylcan stowe . and geband on anum claþe
of þam halgan duste þære deorwurðan stowe .
and lædde forð mid him þær he fundode to .

193. U. V. men.
194. aþwóð (*sic*).
199. V. wohnysse.
200. feoll.
202. þigenne.
204. -ferende.
205. gesiclod ; feoll.
207. U.V. wealwode ; A. *adds* ferde *in margin after* feld.
208. U. cyng ; V. cyning.

[1] Leaf 154, back.

many infirm men of various diseases.
The water with which they had washed the bones
within the church had been poured out
as it were in a corner, and the earth afterward
that had received the water became a remedy to many.
By means of that dust devils were put to flight from men
who before were afflicted with madness.
So also from the spot where he fell slain in the battle[1]
men took of the earth for diseased men,
and put it in water for the sick to taste,
and they were healed through the holy man.

A certain wayfaring man rode towards the field,
when his horse became sick, and soon fell down there
rolling all over the earth, most like a mad creature.
While it was thus rolling about the extensive field,
it came at length where king Oswald
fell in the fight, as we have said before;
and it rose up as soon as it touched the place,
whole in all its limbs, and the master rejoiced thereat;
the rider then went forward on his way
whither he had intended. There was there a maiden
lying in paralysis, long afflicted;
he began to relate what had happened to him during the ride,
and they carried the maiden to the aforesaid place.
Then she fell asleep, and soon afterward awoke,
sound in all her limbs from the terrible disease;
she covered up her head and blithely journeyed home,
going on foot as she had never done before.

Again afterward, a certain horseman bound on an errand[2]
was passing by the same place, and bound up in a cloth
some of the holy dust from the precious place,
and carried it forward with him to where he was hastening.

209. V. feol.
215. A. *prefires* ge *to* reccenne; *but in the margin.*
216. man ferede.
218. V. andsund.
220. U. V. gangende. U. héo.

[1] Beda, Hist. Eccl. iii. 9.
[2] Id. 10.

þa gemette he gebeoras bliðe æt þam huse .
he aheng þa *þæt* dust on ænne healne post
and sæt mid þam gebeorum blissigende samod .
Man worhte þa miccl fyr to middes ðam gebeorum .
and þa spearcan wundon wiþ þæs rofes swyðe .
oð *þæt* þæt hus færlice eall on fyre wearð .
and þa gebeoras flugon afyrhte aweg .
*Þæt* hus wearþ ða forburnon buton þam anum poste
þe *þæt* halige dust on ahangen wæs .
se post ana ætstod ansund mid þam duste .
and hi swyðe wundrodon þæs halgan weres gecarnunga
*þæt þæt* fyr ne mihte þa moldan forbærnan .
and manega menn siððan gesohton þone stede
heora hæle feccende . and heora freonda gehwilcum .
Þa asprang his hlisa geond þa land wide .
and eac swilce to irlande and eac suþ to franclande
swa swa sum mæssepreost be anum men sæde .
Se preost cwæð *þæt* an wer wære on irlande gelæred .
se ne gymde his lare . and he lithwon hogode
embe his sawle þearfe . oððe his scyppendes beboda .
ac adreah his lif on dyslicum weorcum .
oð ðæt he wearð geuntrumod and to ende gebroht .
Þa clypode he þone preost þe hit cydde eft þus .
and cwæð him to sona mid sarlicre stemne .
Nu ic sceall geendian earmlicum deaþe .
and to helle faran . for fracodum dædum .
Nu[1] wolde ic gebetan gif ic abidan moste .
and to gode gecyrran and to godum þeawum .
and min lif awendan eall to godes willan .
and ic wat *þæt* ic ne eom wyrðe þæs fyrstes
buton sum halga me þingie to þam hælende criste .
Nu is us gesæd *þæt* sum halig cyning

229. hrófes.
230. *þæt* (*once only*). fúre.
232. forburnen.
234. ðe post ætstod ana.
235. A. wundroden, *alt. to* wundrodon ; U. wundroden.
237. men.
239. *þæt* (*for* þa) ; wíde.

[1] Leaf 155.

He met with some merry guests at the house;
he hung the dust on a high post,
and sat with the revellers rejoicing together.
There was a great fire made in the midst of the guests,
and the sparks wound towards the roof quickly,
until the house suddenly became all on fire,
and the revellers fled frightened away.
The house was entirely consumed except the one post
whereon the holy dust was hung.
The post alone remained whole, together with the dust,
and they greatly wondered at the holy man's merits,
that the fire could not consume the mould.
And many men afterward sought the place,
fetching thence their cure, and (some) for each of their friends.

His fame spread widely throughout those lands[1],
and also to Ireland, and also southward to Frankland [Germany],
even as a certain mass-priest told concerning one man.
The priest related that there was in Ireland a learned man
who took no heed of his doctrine, and he cared little
about his soul's needs, or his Creator's commands,
but passed his life in foolish works
until he became sick, and was brought [near] to his end.
Then he called the priest who afterwards thus made it known,
and said to him forthwith with sorrowful voice,
'Now I must die a wretched death,
and go to hell for wicked deeds;
now would I make amends, if I might remain
and turn to God and to good ways,
and change all my life to God's will;
and I know that I am not worthy of the respite,
except some Saint intercede for me to the Saviour Christ.
Now it is told us that a certain holy king

242. sæde (*for* cwæð).
243. A. ne, *above the line*; U. om. *from* se *to* lare.
244. A. þearfa, *alt. to* þearfe; U. þearfe.
249. sceal.
255. geðingige.
256. cyng.

[1] Beda, Hist. Eccl. iii. 13.

is on eowrum earde oswold gehaten
nu gif þu ænig þincg hæfst of þæs halgan reliquium .
syle me ic þe bidde . Đa sæde se preost him .
Ic hæbbe of þam stocce þe his heafod on stod .
and gif þu gelyfan wylt þu wurþest hál sona .
Hwæt þa se mæsse-preost þæs mannes of-hreow .
and scof on halig wæter of þam halgan treowe
sealde þam adligan of to supenne .
and he sona gewyrpte . and syððan leofode
lange on wurulde . and gewende to gode
mid eallre heortan and mid halgum weorcum .
and swa hwider swa he com he cydde þas wundra .
For-þy ne sceall nan mann awægan þæt he sylf-wylles behæt
þam ælmihtigan gode . þonne he adlig bið
þe læs þe he sylf losige . gif he alihð gode þæt .
Nu cwæð se halga beda þe ðas boc gedihte .
þæt hit nan wundor nys . þæt se halga cyninc
untrumnysse gehæle nu he on heofonum leofað .
for-ðan þe he wolde gehelpan þa þa he her on life wæs .
þearfum and wannhalum . and him bigwiste syllan .
Nu hæfð he þone wurðmynt on þære ecan worulde .
mid þam ælmihtigan gode for his godnysse .
Eft se halga cuðberht þa þa he git cnapa wæs .
geseah hu godes æng'las feredon aidanes sawle
þæs halgan bisceopes . bliðe to heofonum
to þam ecan wuldre þe he on worulde geearnode .
Þæs halgan oswoldes bán wurdon eft gebroht
æfter manegum gearum to myrcena lande
into gleawceastre . and god þær geswute'lode
oft feala wundra þurh þone halgan wer .
Sy þæs wuldor þam ælmihtigan gode .
ðe on ecnysse rixað a to worulde . AMEN.

258. þing.
261. wyrst (*for* wurþest).
263. sceof.
266. worolde.
267. A. eallra, *alt. to* eallre; U. ealre.
269. sceal; man; behát.
273. cyning.

[1] Leaf 155, back.

is in your country, named Oswald;
now if thou hast anything (as a) relic of the saint,
give it me, I pray thee.' Then the priest said to him,
'I have [a piece] of the stake on which his head stood,
and if thou wilt believe, thou shalt soon become whole.'
So the priest had pity on the man,
and scraped (shaved) into holy water some of the sacred tree,
and gave to the diseased man to drink,
and he soon recovered, and afterward lived
long in the world, and turned to God
with all his heart, and with holy works;
and whithersoever he came he made known these wonders.
Therefore no man ought to nullify that which he of his own will
promiseth to Almighty God when he is sick,
lest that he should lose himself, if he deny that to God.

Now saith the holy Bede who indited this book,
it is no wonder that the holy king
should heal sickness, now that he liveth in heaven,
because he desired to help, when he was here on earth,
the poor and weak, and to give them sustenance.
Now he hath honour with Almighty God
in the eternal world for his goodness.
Afterward the holy Cuthbert, when he was yet a boy,
saw how the angels of God carried the soul of Aidan,
the holy bishop, joyfully to Heaven,
to the eternal glory which he had merited on earth.
The holy Oswald's bones were afterwards brought
after many years into Mercia
to Gloucester, and God there often showed
many wonders through the holy man.
For this be glory to the Almighty God,
who reigneth in eternity for ever and ever. AMEN.

276. wan-halum.
277. worolde (*and in* l. 282).
280. U. *om.* godes; U. englas.
286. A. fela, *alt. to* feala; U. fela.
288. A. *has* gode ðe on ecnysse rixað *above the line*; U. *om.* ðe *to* rixað, *and adds* world *after* worolde (*sic*).

# XXVII.

## XUIII. KAL. OCTOBRIS. EXALTATIO SANCTE CRUCIS.

[The various (unmarked) readings are from U. (=MS. Camb. Univ. Library, Ii. 1. 33, p. 401); those marked V. are from MS. Vitell. D. 17.]

We wurðiað mid lof-sangum for ures geleafan trymminge
twegen dagas on geare drihtne to wurðmynte
for þære halgan rode siððan heo afunden wæs .
Þa iudeiscan hi behyddon mid hetelicum geðance .
noldon *þæt* se maðm wurde mannum to frofre .
ac seo eadige helena . hi eft þær afunde
þurh cristes onwrigennesse swa swa he mid wundrum geswutelode .
and to-dælde þa rode swa swa drihten hire gewissode .
and forlet þa ænne dæl on þære ylcan byrig .
þe crist on þrowode . swa swa us cyþað gewritu .
mid seolfre bewunden . and wende ham siððan
mid þam oþrum dæle þæs deorwurþan treowes .
to hire leofan sunu his geleafan to getrymmenne .
Nu freolsige we þone dæg þe heo on afunden wæs .
þam hælende to wurðmynte þe wolde on hire þrowian .
se bið ofer eastrum . on ymbryne þæs geares .
and we healdað on hærfest mid halgum þenungum
oþerne freols-dæg on þam þe heo geferod wæs
eft to hierusalem swa swa we her æfter secgað .
Hit gewearð for yfelnysse swa swa for oft git bið .
*þæt* þa hæðenan leoda *þæt* land gehergoden .
and sum arleas cyningc cosdrue gehaten
com mid micclum here to þære halgan rode .
þær helena hi gesette on þære foresædan hierusalem .

3. syðan.
4. behyddan; hetelum.
6. þeo (*for* seo); ðar.
7. þur.

# XXVII.

## SEPT. 14. THE EXALTATION OF THE HOLY CROSS.

[Chiefly from The Legends of the Holy Rood, ed. Morris, 1881, pp. 98–106.]

For the confirming of our faith, and to the glory of our Lord,
we honour with songs of praise two days in the year,
on account of the Holy Rood, (ever) since it was discovered.
The Jewish folk hid it (the cross) with evil intention;
they would not that this treasure (the cross) should become a comfort to men.
But the blessed Helena afterwards discovered it there,
through the revelation of Christ, even as He marvellously manifested it;
and she divided the rood as the Lord had instructed her,
and left one portion in that same city
in which Christ had suffered, as the writings inform us,
enclosed in silver; and she went home afterwards
with the other portion of the precious tree
to her dear son (Constantine), to strengthen his faith.
Now we celebrate the day on which it (the cross) was found
in honour of our Saviour, who deigned to suffer on it;
it is after Easter in the year's course [viz. May 3].
And we observe in harvest-time with holy ministrations
a second festival—that on which it (the cross) was brought
again to Jerusalem, as we shall hereafter relate.
It happened, unfortunately, as very often it still does,
that the heathen nations invaded the land;
and an impious king called Cosdrue
came with a great army to the Holy Rood
where Helena had placed it, in the aforesaid Jerusalem.

10. bēc (*for* gewritu).
13. heora; suna.
16. þe beoð; eastron; ymbrene.
17. hærfæste; ðenunge.
21. hergodon.
22. cyning chosdroe.

gehergode þa þæt land . and þa halgan rode genam
ham to his earde . arleaslice dyrstig .
He wæs swa up-ahafen . and swa arleas brega .
þæt he wolde beon god . and worhte þa of seolfre
ænne heahne stypel . on stanweorces gelicnysse .
and mid [1]scinendum gymmum besette eall þæt hus .
and on þære upflora eall mid readum golde
his cyne-stol geworhte . and wundorlice mid þeotum
wæter ut-ateah wolde renas wyrcan .
swylce he sylf god wære . ac he wæs ful dysig
forþan þe se rén ne mihte manegum fremian .
He swanc þa git swiðor wolde geswutelian his mihte .
and het delfan þa eorðan digellice mid cræfte .
swa þæt hors urnon embe þæt hus gelome
þurh þa digelan dica dynigende mid fotum
wolde þunor wyrcan gewit-leas swa-ðeah .
He sæt þa on þam huse swa swa healic god .
and gesette þa halgan rode to his heah-setle up
swilce him to geferan on his fracodnysse .
He sæt ða þær swa forð . and his suna be-tæhte
ealne his cynedom . ac crist hine fordyde .
Sum casere wæs on þam dagum cristen . and gelyfed .
eraclius gehaten . unearh on gefeohtum .
and he his geleafan geglengde mid godum weorcum .
and godes þeowas wurþode mid wel-willendum mode .
Ða com þæs cosdruan sunu togeanes ðam casere .
wolde mid gefeohte gewinnan his rice .
Ða gewearð him bam . þæt hi bealdlice twegen
to anwige eodon on þære éá brycge .
and se ðe sige gewunne weolde þæs rices
butan þæra manna lyre þe him mid comon .
Hi þa ealle gecwædon þæt gif ænig man wolde

25. U. *ins.* he *bef.* gehergode.
29. anne.
32. wunderlice.
35. ðe (*for* se); U. *adds* mannum *after* manegum; fremigan.
38. urnen.
39. diglan; dunigende.
40. wyrcan ðunor.
42. haligan.

[1] Leaf 156.

Impiously bold, he harrowed then the land,
and took the Holy Rood home to his own country.
He was so uplifted and so wicked a ruler,
that he would be God; and wrought then of silver
a high steeple in the form of stone-work,
and with shining gems surrounded all the house,
and in the upper-story he wrought his throne
all of red gold; and wonderfully drew out water
by means of pipes, for he would cause rains,
as if he himself were God. But he was nevertheless very foolish,
for the rain could not be of service to many.
He laboured then still more to manifest his power,
and bade the earth to be delved secretly with craft,
so that horses ran constantly about the house,
through the secret trenches, dinning with their feet,
for he would cause thunder. Nevertheless was he witless.
He sat then in the house as High God,
and placed the Holy Rood beside his throne,
as it were for a companion in his impiety.
He then sat there from that time forth, and to his son he assigned
all his kingdom; but Christ destroyed him.
An emperor there was in those days, named Eraclius,
a Christian and a true believer, and undaunted in war;
and he adorned his belief with good works,
and honoured God's servants with benevolent mind.
Then came Cosdrue's son against the emperor (Eraclius),
for he desired to win his kingdom in battle.
Then it was settled between them both, that they two boldly
should go to single combat on the bridge of the river,
and he who should get the victory should wield the kingdom,
without the loss of the men who had come with them.
Then they all said that if any man should

46. and wel belyfed.
47. gefeohte.
48. glencde.
52. tweigen.
54. þe (*for* se).

heora oðrum fylstan . þæt man hine sona gefenge .
and foredum sceancum into þære éá wurpe .
Hi eodon þa begen on þære bricge togædere .
and se geleaffulla casere alede þone godes feond
cosdrues sunu . and he siððan ge-weold
ealles his rices . and rád him[1] to cosdrue .
þa beah eall se here bliðelice to eraclio .
and he hi under-feng . and to fulluhte gebigde .
and nan man nolde cyþan cosdrue þæt gewinn .
forðan[2] þe he wæs andsæte eallum his leodum .
Eraclius þa astah to þære sticolan upflora .
and cwæð to þam arleasan ardlice þas word .
Lifes ic þe geann . gif þu anrædlice gelyfst
nu on hælend crist . and cwyðst þæt þu wille
to fulluhte gebugan . and ic þin freond beo .
and ic þæ (*sic*) læte habban þis land to gewealde .
gif þu þonne elles dest . þu scealt deaþe sweltan .
Þa nolde se cosdrue on crist gelyfan .
and eraclyus sona his swurd ateah .
and hine beheafdode . and het bebyrigan .
and nam his gingran sunu siððan to fulluhte
tyn wintra cnapa . and him cyne-dom for-geaf .
betæhte ða his here þone heagan stypel .
mid eallum þam seolfre . and he sylf genam
þæt gold . and þa gymmas . into godes cyrcan .
Ferode ða þa rode mid þæs folces meniu
ongean to hierusalem georne mid blisse .
Hi comon þa æt nextan caflice ridende
to þære foresædan byrig . and sæt se casere
on kynelicum horse swa him gecwemast wæs .
ac þa þa he inn wolde . þa wearþ þæt geat belocen .

57. aðrum fulstan.
60. geleaffull; aledde.
63. eal; þe (*for* se).
65. gewin.
67. sticelan.
68. hardlice.
69. an (*for* geann).
70. cwyst.

[1] Leaf 156, back.

[2] *Here begins the fragment in* V. (*leaf* 74).

assist either of them, forthwith he should be seized
and should be cast into the river with broken legs.
They then went both on the bridge together,
and the believing (faithful) emperor killed the enemy of God,
Cosdrue's son, and he afterwards wielded
all his kingdom, and rode to Cosdrue.
Then all the army joyfully submitted to Eraclius,
and he received them and persuaded them to baptism;
and no one would make known to Cosdrue the battle (which had lately taken place),
because he was hateful to all his people.
Then Eraclius went up to the steep upper-floor,
and quickly said to the impious Cosdrue these words:
'Life I will grant thee if thou wilt forthwith believe
now on Jesus Christ, and wilt promise that thou wilt
submit to be baptized, and I will be thy friend,
and I will let thee have this land in thy possession;
but if thou dost otherwise, thou shalt be put to death.'
Then would not Cosdrue believe on Christ;
and Eraclius forthwith drew out his sword
and beheaded him, and commanded him to be buried.
He then took his younger son, a boy of ten years old,
and baptized him, and gave up to him the kingdom,
and then delivered to his (own) army the high steeple,
with all the silver; but he himself took
the gold and the gems into God's church.
Then he carried the rood, with a procession of the people,
again to Jerusalem, eagerly and joyfully.
Riding quickly, they came at last
to the aforesaid city; and the emperor sat
on a royal horse, as was most pleasing to him.
But when he would enter (the city), then was the gate closed,

72. ðe; V. þe.
73. swyltan.
74. þe (*for* se).
76. het hine bebyrigan.
78. wintre cnapan.
82. menigu.
83. mid micelere (*for* georne mid).
84. nyxtan; V. nehstan.
85. ðe (*for* se).
87. U. V. in.

swa þæt þa stanas feollon færlice togædere .
and wearþ geworht to anum wealle swa .
Hi wurdon þa afyrhte . for þam færlican tacne .
and beheoldon sarige sona to heofonum .
and gesawon drihtnes rode deorwurð-lice þær scinan .
and godes engel hi bær bufan þam geate and cwæð .
Þa þa se heofonlica cyning crist sylf inferde
þurh þis ylce get to his agenre þrowunge .
næs he mid purpuran ge-scryd . ne mid cynehelme geglenged .
[1]ne he on steda ne rád . þurh þis stænene geat .
ac on assan hricge he rád eadmodlice
mannum to bysne . þæt hi modignysse onscunion .
and æfter ðysum wordum gewende se engel up .
Hwæt ða se casere caflice lihte
þancigende gode þære wissunge .
and dyde of his purpuran . and his pellenan gyrlan .
eode þa mid nacodum fotum . and genam þa rode
mid agotenum tearum god wurþigende .
Wearð þa godes wundor on þam weorc-stanum
þa ða se casere com mid eadmodnysse to .
þa to-eodon ða stanas . and geopenode þæt get .
Wæs eac oþer wundor swa þæt wynsum bræð .
stemde [of] þære halgan rode þa þa heo hamwerd wæs .
geond þæt land . and þa lyfte afylde .
and þæt folc þæs fægnode , afylde mid þam bræðe .
Ne mihte nan wyrt-bræð swa wynsumlice steman .
and se casere þa clypode mid blysse .
Eala þu wundorlice ród . on þære ðe crist wolde þrowian .
and ure wita adwescan mid his deorwurþan blode .
Eala þu sçinende ród swiþor þonne tungla
mære on middan-earde micclum to lufigenne .

89. wearð þæt geat geworht.
90. afurhte; þan færlice.
94. heofenlica.
95. geat; V. gæt (?).
96. gescrud.
97. stedan.
99. onscunigan.
100. ðe engel up to heofonum.
101. ðe casere ða; alyhte.
103. pælleuan.
104. and eode; *om.* mid.
107. ðe (*for* se).

[1] Leaf 157.

so that the stones fell suddenly together,
and thus was it (the gate) wrought into a wall.
Then were they terrified on account of that wonderful token,
and forthwith looked sorrowfully to heaven,
and saw our Lord's cross gloriously shining there;
and God's angel bore it above the gate, and thus said:
'When that the heavenly king, Christ Himself, entered in
through this same gate to His own passion,
He was not clothed with purple, nor adorned with royal crown,
nor rode He through this stone gate upon a steed,
but on the back of an ass He rode meekly
as an example to men, that they should shun pride.'
And after these words the angel went up.
Lo! then the emperor quickly alighted,
thanking God for the lesson;
and he took off his purple and his girdle of pall;
then he went with naked feet and took the rood,
praising God with shedding of tears.
Then befell a divine miracle to the stone-work.
When the emperor came with meekness to them,
then the stones parted, and the gate opened itself.
There was also another marvel, so that a winsome (delightful) odour
steamed from the holy cross, when it was on its way home,
throughout the land and filled the air;
and the people rejoiced on account of this, being filled with the odour.
No perfume could give out so delightful a smell.
And then the emperor exclaimed with joy:
'O thou marvellous rood on which Christ deigned to suffer,
and quench our sins with His precious blood!
O thou rood, shining more than the stars,
glorious on this middle earth! Greatly art thou to be loved,

108. geopenodon þæt geat.
110. U. V. of; A. on (*badly*). U. om. þa—wæs.
111. geond eal þæt. V. fylde.
112. afyllede.
113. wunsumlice.
114. ðe (*for* se).
115. þrowigan.
116. adwæscan.

halig treow . and wynsum . þe wurþe wære to berenne
ealles middan-eardes wurþ . gemunde þisne heap .
þe her gegaderod is gode to wurðmynte .
Þa ahof se casere þa halgan rode up
on þære ylcan stowe . þe heo on stod æt fruman .
ærþan þe se arleasa cyninc̄ cosdrue hi gename .
On ðam dæge geswutelode se soðfæsta hælend
wundorlice mihte . þurh his þa mæran rode .
swa þæt an dead man aras on þam dæge sona .
and feower bedrydan þær wurdon wundorlice gehælede .
and tyn lic-þroweras . fram heora langsumum broce .
and fela [1] wode menn heora gewit under-fengon .
and manega untrume fram myslicum coþum
þær wurdon gehælede . æt þære halgan rode .
criste to wurðmynte . and se casere siððan
fela goda gedyde þær . and godes cyrcan ge-gododе .
mid landum . and bigleofum . and godes lof ge-edniwode .
Ferde ða to his cyne-stole to constantinopolim
mid micclum geleafan godes mærða smeagende .
Nu is se dæg gecwæden on cristenum bocum .
*Exaltatio Sancte crucis* . þæt is on engliscre spræce
upahefednyss þære halgan rode .
forþan þe heo wæs ahafen mid healicum wurðmynte
on þam fore-sædan dæge . drihtne to lofe .
Is swa-þeah to witenne þæt heo is wide todæled .
mid gelomlicum ofcyrfum to lande gehwilcum .
ac seo gastlice getacnung is mid gode æfre
á unbrosnigendlic . þeah þe se beam beo to-coruen .
þæt heofonlice tacn þære halgan rode
is ure gúðfana wiþ þone gram-lican deofol .
þonne we us bletsiað gebylde þurh god
mid þære rode tacne . and mid rihtum geleafan .

119. wunsum; wyrðe; berene.
120. gemunda.
121. gegæderod.
123. heo ær on.
124. cyning; *om.* cosdrue; hig.
125, 133. ðe (*for* se).
126. U. *om.* þa.
130. men; underfengen.
134. gebette (*for* gegodede).
135. edniwode.

[1] Leaf 157, back.

O holy and winsome tree; that wast worthy to bear
the prize of all middle earth! Be mindful of this assembly
which is here gathered together for the honour of God!'
Then the emperor exalted the Holy Rood
in that same place in which it stood at first,
before the impious king, Cosdrue, took it therefrom.
On that day the true Saviour marvellously manifested
His power by means of His illustrious cross,
so that a dead man quickly arose on that day,
and four bedridden ones were there wonderfully healed,
and ten lepers, from their lingering disease,
and many maniacs regained their senses;
and many sick ones were there healed
of various diseases at the Holy Rood
for the honour of Christ. And the emperor afterwards
bestowed many goods there, and endowed God's churches
with lands and sustenance, and restored God's praise.
He went then to his royal seat, to Constantinople,
with great faith meditating upon God's greatness.
Now is the day called in Christian books
*Exaltatio Sancte Crucis*, that is, in English speech,
Uplifting of the Holy Rood,
because that it was exalted with great honour
on the foresaid day to the praise of the Lord.
It is, however, to wit that it (the cross) is widely distributed,
by means of frequent sections, to every land.
But the spiritual token (signification) is always with God,
ever incorruptible, though the tree be cut in pieces.
The heavenly sign of the Holy Rood
is our banner against the fierce devil,
when we bless ourselves boldly through God
with the sign of the cross and with right belief.

137. miclum.
138. *om.* is; ðe; gecweden; *om.* cristenum.
139. *om.* on eng. spræce.
140. upahefednys.
143. witene.
144. landa.
145. ðeo gaslice.
146. þeah ðe beam; tocorfen (*so* V.).
147. ðæra.
148. gramlice.

Þeah þe man wafige wundorlice mid handa
ne bið hit þeah bletsung buta he wyrce tacn
þære halgan rode . and se reða feond
biþ sona afyrht for ðam sige-fæstan tacne .
Mid þrym fingrum man sceall senian . and bletsian .
for þære halgan þrynnysse . þe is þrim-wealdend god .
Hwilon cweþað preostas . þæt cristes læwa
iudas se arleasa eft ne wurðe fordemed
on þam micclan dæge . to þam (*sic*) deopan helle .
and cweþað *þæt* he mage wið crist hine betellan .
swilce he neadunge gefremode *þæt* facn wið hine .
Ac we cweðað þær-to-geanes . *þæt* cristes word ne bið leas .
he cwæð be þan iudan . *þæt* him wære betere
*þæt* [1]he ge-boren nære þonne he his læwe wære .
Næron þa iudeiscan ne se dyrna læwe
þurh god geneadode . to ðam gramlican geþeahte .
ac þa þa crist geseah . se þe ge-sihð ealle þing
heora yfelan willan . þa awende þe hit to gode .
swa *þæt* heora yfelnyss us becom to hæle .
Ælc man þe yfel deþ mid yfelum willan .
is scyldig wið god . þeah þe hit sumum fremige .
and ælc man þe god deð mid godum willan
hæfð his mede æt gode . þeah þe hit hearmige sumum .
forþan þe se rihtwisa dema deð ælcum þa mede .
be þam þe he sylf wolde . and his willa him dihte .
Nu synd þa iudeiscan . and se sceamlease læwa
cristes deaðes scyldige . þe syrwdon be him .
þeah þe hit us become to ecere alysednysse .
and heora nan ne becymð to cristes rice næfre .
butan þam þe hit gebettan . and ge-bugan to criste .
Swa milde is se hælend *þæt* he miltsian wolde

152. hit swa þeah.
153. and þon*ne* bið se.
154. *om.* biþ sona.
155. man hine sceal.
156. ðrymnysse.
157. læwæ.
158. ðe (*for* se).
159. miclan; þære (*for* þam).
161. neadunga.
164. læwa.

[1] Leaf 158.

Though a man wave about wonderfully with his hand,
nevertheless it is not a blessing except he make the sign
of the holy cross; and forthwith the fierce fiend
will be terrified on account of the victorious token.
With three fingers must a man make the sign and bless himself
for the Holy Trinity, which is a glory-ruling God.
Sometimes priests say that Christ's betrayer,
the impious Judas, shall not hereafter be condemned
in the great day (of doom) to the deep hell;
and they say that he may excuse himself to Christ,
as if he of necessity committed that treachery against Him.
But against that we say, that Christ's word is not false;
He said concerning Judas, that it were better for him
that he were not born, than that he should be His betrayer.
Neither the Jews nor that secret traitor
were compelled by God to that horrible intention;
but when that Christ, who seeth all things,
saw their evil will, He then turned it to good,
so that their wickedness became to us for salvation.
Each man who does evil with evil will
is guilty before God, though it may benefit some;
and each man who does good with good will,
hath his reward of God, though it may do harm to some;
because the righteous judge giveth to each the reward
according as he himself determined and his will dictated to him.
Now are the Jews and the shameless traitor (Judas),
who plotted against Him, guilty of Christ's death,
though that it became to us for everlasting redemption,
and none of them shall ever come to Christ's kingdom
unless they have repented of it and turn to Christ.
The Saviour is so merciful, that He would have mercy

165. ðe (*for* se); læwa.
167. þe (*for* se).
169. U. V. yfelnys.
174. ðe (*for* se).
175. willan.
176. þe sceamleasa.
178. cere.
180. buton; gebetton; gebugon.
181. þe (*for* se).

his agenum slagum gif hi gecyrran woldon .
and biddan his miltsunge . swa swa heora mænig dyde .
swa swa se hundredes ealdor . þe hine hetelice stang
on his halgan sidan . and siððan him beah to .
se hundredes ealdor hatte longinus .
He geseah ða sona hu seo sunne aþystrode .
fram mid-dæge oð non . and eall middan-eard bifode .
and stanas toburston . þa beah he to criste
sleande his breost . and secgende hlude .
*Uere .. filius dei est hic* . Soþlice þæs is godes sunu .
He forlet ða his folgoð . and ferde to þam apostolum .
and wearð gelæred to geleafan þurh hi .
and mid fulluhte aþwagen fra*m* his fyrlenum dædum .
He dælde þa his eahta ealle on ælmyssan .
and on clænnysse leofode . swa swa cristes [1] ðegen .
on mycelre forhæfednysse . and þam hæþenum bodade
þone soþan geleafan . and synne forgifennysse .
and to-wearp deofolgild . and wundra gefremode
on godes naman . oð *þæt* sum gramlic dema
hine ge-martyrode mid micclum witum .
Ac he worhte fela wundra ætforan þam deman .
betwux þam tintregum . and ablende þone deman
þurh godes mihte . *þæt* menn mihton tocnawon (*sic*)
hu mildheort se hælend is . þe hine mersode swa .
He wearð þa beheafdod for ðæs hælendes naman .
þone þe he ær gewundode wælhreowlice on rode .
and wunað on ecnysse on wuldre mid hi*m* .
Octauius hatte se hæþena dema
þe hine acwealde . ac he com siððan
þær he ofslagen wæs . and gesohte his lic

184, 186. þe (*for* se).
187. þeo sunnæ.
188. eal.
191. þes.
192. folgað.
194. aðwogen ; *om.* his ; fyrnlicu*m*.
195. *om.* þa ; æhta ; ælmessan (*so* V.)
196. þeign.
198. synna.

[1] Leaf 158, back.

upon His own murderers if they would turn
and pray for His mercy, as many of them did,
as, for instance, the centurion who wickedly pierced Him (Christ)
in His holy side, and afterwards turned to Him;
this centurion was named Longinus.
He saw then how suddenly the sun became dark
from midday until noon (3 P.M.), and all middle earth trembled,
and rocks burst asunder; then he turned to Christ,
smiting his breast, and saying loudly,
*Vere Filius Dei est hic*—Truly this (man) is the Son of God.
He then renounced his employment, and proceeded to the apostles,
and was by them instructed in the faith,
and with baptism was washed from his former deeds.
Then he distributed all his goods in alms,
and lived in purity as Christ's own servant (thane)
in great abstinence, and preached to the heathen
the true faith and forgiveness of sins;
and put down idolatry, and performed miracles
in God's name, until a certain cruel judge
put him to death with great torments.
But he wrought many marvels before the judge,
amid the torments, and blinded the judge
through the power of God, that men might know
how merciful is the Saviour who had so magnified him.
Then was he beheaded for the sake of that Saviour,
whom he had before cruelly wounded on the cross,
and he (now) dwells eternally in glory with Him.
The heathen judge who put him to death
was named Octavius; but he came afterwards
to the place where he was slain, and sought his body,

199. U. *ins.* heora *after* to-wearp.
201. miclum.
204. men; tocnawan (V. tocnawon).
205. ðe (*for* se); lofede (*for* mersode); V. mærsode.
208. U. *ins.* nū *before* on.
209. ðe; *om.* dema.
210. *om.* þe.

biddende forgifennysse mid wope and heofunge.
Þa geseah he sona gesundfullum eagum .
þurh þone ylcan onliht þe hine ær ablende .
and se dema þa deorwurðlice bebyrigde
longines lichaman . and gelyfde on crist
æfre wuldrigende god . oð þæt he gewát of life .
Sy wuldor and lof þam wel-willendan gode .
se ðe æfre rixað on ecnysse . AMEN.

215. þe (*for* se).
216. longinus; and syððan gelyfde.
217. wundrigende.
218. þam wellendan (*sic*).
219. þe ðe.

# XXVIII.

## X. KAL. OCTOBRIS: PASSIO SANCTI MAURICII ET SOCIORUM EIUS.

[*The copy in* V. *is burnt.*]

MAXIMIANUS HATTE SUM HÆÐEN CASERE
se ferde to franc-lande mid mycelre fyrdinge
wolde gewyldan mid wige þa leoda
þe wiþer-ræde wæron . and his rice forsawon .
Se casere wæs cene . and reðe .
and deofol-gild be-eode . dwollice libbende .
and acwealde godes men mid micelre reðnysse .
Þa wæron on þære fyrde . fela cristene menn .
and an synder-lic eorod of easternum leodum .
swiþe cristene menn þam casere folgiende .
for-þan [1]þe hi sceoldon fyrdrian . swa swa eall folc dyde .
An eorod is ge-cweden on ðam ealdan getele[2]
six ðusend manna . and six hund. and six . and syxtig .
swa fela manna wæron on þam fore-sædan eorode .
swiþe gelyfede on þone lyfigendan god .
þeah þe heora hlaford wære wodlice hæðen .
On þam flocce wæron þa fyrmestan menn .
mauricius ærest . and exuperius .

[1] Leaf 159.
[2] *An accent above the* t.

praying for forgiveness with weeping and lamentation.
Then forthwith he saw with sound eyes,
being enlightened by the same (Being) who had before made him blind.
And then the judge sumptuously buried
the body of Longinus, and believed on Christ,
ever glorifying God until he departed this life.
Glory and praise be to the benevolent God,
who reigneth ever eternally. AMEN.

## XXVIII.

### SEPT. 22. ST. MAURICE AND HIS COMPANIONS (THE THEBÆAN LEGION).

THERE was a certain heathen Emperor hight Maximian,
who fared with a great force to the Frankish land [Gaul],
desiring to subdue by war the tribes
who were rebellious and had renounced his rule.
The Emperor was keen and cruel,
and practised idolatry, living as a heretic,
and killed God's servants with great cruelty.
There were in the army many Christian men
and one especial Legion from Eastern nations,
very Christian men, following the Emperor,
because they had to serve in the wars even as all people did.
A Legion is said in the old reckoning [to be]
six thousand men and six hundred and six and sixty.
So many men were there in the aforesaid legion,
firmly believing on the living God,
though their lord was, to a mad extent, a heathen.
In this flock the foremost men
were Maurice the chief, and Exuperius,

candidus . and uitalis . and fela oþre to him .
and hi wæron geferlæhte on fæstum geleafan .
swa þæt hi noldon bugan to þam bysmor-fullum hæþen-scipe .
fram þam lifigendan gode þe hi on gelyfdon .
Hwæt þa maximianus mid micclum þrymme ferde .
oð þæt hi comon to muntum . and se manfulla wolde
siððan he þa muntas ofer-ferde .
his hæþen-gild habban . and het him to clypian
ealne þone here . þæt hi his hæse gefyldon .
and mid him ge-offrodon ealle heora lác
þam deoflicum godum . gode ælmihtigan to teonan .
Þa gewende seo eorod þe we ær embe spræcon .
forð on heora weg . and for-flugon þæt deofol-gild .
noldon hi sylfe fordón mid þam deoflicum lacum .
ac ridon ofer twelf mila to rodan þæra (*sic*) éá .
and þær gelihton sona . for ðam langsumum færelde .
and se casere wicode mid þam oþrum werode .
wiþ ane litle burh octódorum gehaten .
offrigende his lác mid þam ungeleaffullum
his arleasum godum wolde hí gegladian .
ærþan þe he to þam gefeohte come . þæt hī him fylstan sceoldon .
Þa ongeat se casere þæt þa cristenan þær næron .
and het ða mid[1] graman . his gegadan to faran .
and beodon (*sic*) þam cristenum þæt hi comon him to .
Hwæt ða ærendracan ða ardlice ridon .
and budon þam cristenum ðæs caseres geban .
ac hi ealle cwædon mid anrædum geleafan .
þæt hi on þone lyfigendan god gelyfdon oð þæt .
and æfre on heora life on hine gelyfan woldon .
and cwædon to ðam ærendracan þus oþrum wordum .
We synd gearwe to gefeohte forð mid ðam casere .
ae we nellaþ gecyrran to his onsægednyssum .
Þa ridon þa ærendracan raðe eft ongean
and cyddon þam casere þæt þa cristenan noldon
his hæsum gehyrsumian to his hæþen-scipe .

[1] Leaf 159, back.

Candidus and Vitalis, and many others besides them,
and they were associated in steadfast faith,
so that they would not turn to shameful heathenism
from the living God in whom they believed.
Then Maximian journeyed with a great array
until they came to the mountains, and the wicked man desired,
after he had passed over the mountains,
to hold his heathen worship, and bade men call to him
the whole army that they might fulfil his hest,
and with him might all offer their sacrifices
to the devilish gods, to the dishonour of God Almighty.

Then went the Legion, of whom we have before spoken,
forth on their way, and fled from that idolatry,
for they would not destroy themselves by the diabolical sacrifices,
but rode more than twelve miles to the river Rhodanus [Rhone],*
and there speedily alighted on account of the tedious journey;
and the Emperor encamped with the other army
near a little town called Octodurum [Martigny],
offering his sacrifices with the unbelieving
to his wicked gods, desiring to gladden them
before he should come to the fight, that they might assist him.
Then perceived the Emperor that the Christians were not there,
and thereupon angrily commanded his companions to go
and bid the Christians to come to him.
So the messengers rode quickly
and announced to the Christians the Emperor's proclamation,
but they all said with steadfast faith
that they had until then believed in the living God,
and ever throughout their lives would believe in Him,
and spake to the messengers thus in other words;
'We are ready to go forth to the fight with the Emperor,
but we will not be perverted to his sacrifices.'
Then the messengers rode quickly back again,
and made known to the Emperor that the Christians would not obey his hest concerning his idolatry.

Maximianus wearð þa mid micclum graman ontend .
and het þa hæþenan faran and þa halgan ofslean .
þæt men mihton geseon hu maximianus gewræce
his agenne teonan . and eac his goda .
and hi þa caflice ferdon to gefyllenne his beboda .
Hwæt þa mauricius se mæra godes ðegn .
and exuperius . mid eadmodnysse afyllede
tihton heora geferan þæt hi unforhte wæron .
and bædon þæt hi awurpan heora wæpna him fram .
and for cristes geleafan heora cwellerum onbugon
bliþe to slæge . swa swa he sylf gebysnode .
þa þa he hét petrum behydan his swurd .
Be-twux þysum tihtingum tengdon þa hæþenan
mid andþrecum (*sic*) wæpnum to þam æwfaestum heape .
and slogon þa cristenan swa swa se casere het
wodlice mid wæpnum . swa swa mann wudu hywð .
and þa godes þægnas mid glædnysse efston .
astræhton heora swuran . [1]to slæge for criste .
and noldon mid wæpnum winnan him togeanes .
ac efstan to geflites to þam anþrecum swurdum .
Eft ða se casere sende to þam cwellerum .
and het þæt hi ne be-læfdon of þam geleaffullum werode
nænne mann cucenne þe on crist gelyfde .
and hi swa dydon swa him se deofles biggenga
mid graman bebead . and þa godes menn acwealdon .
swá þæt þær an ne be-láf of þam werode .
Þæra sawla under-fengon sona godes englas
manega of heofonum mid micelre blisse .
swa swa þa gelæredan godes þeowas on lof sangum singað .
Þa dældon þa cwelleras þæra cristes martyra
wæpna . and gewæda . for-þan þe se wælhreowa hét
þæt heora ge-hwilc hæfde of þam here-reafe
þæs mannes gewæda þe he mid wæpnum acwealde .
Æfter ðam gedale þa dyrstigan cwelleras
ge-sæton him æt-somne mid swiðlicre blisse .

[1] Leaf 160.

Then Maximian became inflamed with great anger,
and bade the heathen go and slay the saints,
that men might see how Maximian would avenge
his own dishonour and eke that of his gods.
And they therewith went quickly to fulfil his commands.
Then Maurice, the illustrious servant of God,
and Exuperius, filled with humility,
exhorted their companions to be fearless,
and requested them to cast their weapons away from them,
and for Christ's faith to submit to their executioners,
[going] joyfully to death, even as He [Christ] Himself set them the example
when He bade Peter to sheathe his sword.
In the midst of these exhortations the heathen hastened
with formidable weapons to the pious company,
and slew the Christians, even as the Emperor had commanded,
with their weapons furiously, as one heweth wood;
and the servants of God hastened with gladness,
stretched out their necks to the death for Christ,
and would not with their weapons strive against them,
but hastened with emulation to the terrible swords.

After that the Emperor sent to the executioners,
and bade that they should not leave of that faithful band
one man alive who believed in Christ;
and they so did as the devil's worshipper
savagely bade, and killed the servants of God,
so that not one was left of the company.

Many of God's angels from heaven straightway
received their souls with great joy,
even as God's well-instructed servants sing in hymns.
Then the soldiers divided Christ's martyrs'
weapons and garments, because the bloodthirsty one bade
that each of them should have as spoil
that man's clothes whom he had killed with his weapons.
After this dividing the presumptuous murderers
sat down together with great merriment,

and fengon to gereorde mid fulum handum .
Þa com þær-to ridan sum cristen man sona
har-wencge and eald se wæs gehaten uictor .
Þa ongunnon þa cwelleras clypian þone ealdan
to heora gereorde . ac he hraðe axode
for hwilcum intingum hi wæron swa wundorlice bliðe .
oððe hu hi mihton ænigne mete þicgan
betwux þam ofslagenum . Þa sæde heora sum
þæt hi cristene wæron . and se casere hete
hī ealle ofslean oðrum to bysne .
Se ealde uictor þa incundlice geomerode .
and hlude clypode . Eala come ic ær
þæt ic mihte geendian mine ylde mid swylcum .
and mīn ealde [1]blod mid þissere eorode ageotan .
þæt ic heora wurðmyntes ne wurde bedæled .
Hwæt ða hæþenan þa hine bestodon .
and heton hine secgan mid swyðlicum þreate
hweþer he cristen wære þa he wilnode þyllices .
He beseah þa to heofonum . and sæde mid geomerunge .
Eall middan-eard is mid miste befangen
deopre nytennysse buton us drihten crist
oþþe his leoht forgife . oþþe us læde onweg .
and ge-unne me nu crist æfter þysre cyþnysse
þæt ge me færan ne lætan fram þysum ofslagenum halgum .
Æfter þysum wordum sco wedende meniu
ofslogon þone uictor þæt he feallende sweolt .
and he swa geearnode þa ecan myrhðe
mid þam halgum-werum . swa swa he wiscte him-sylfum .
Hwæt wille we furðor secgan hu se unsæliga casere
his fyrdinge geendode . þonne he forferde on ende .
ac uton þencan georne þonne we þyllic gehyrað .
þæt we þe beteran beon . þurh þa boclican lare .
We sceolon swincan . and ofer-swyðan unþeawas
mid godre drohtnunga godes rice ge-earnian .
þæt we mid þam halgum þe we heriað nu

[1] Leaf 160, back.

and began their feast with foul hands.
Then, anon, there came riding thereto a certain Christian man,
hoary and old, who was named Victor.
Then began the murderers to call the old man
to their feast; but he quickly asked
for what cause they were so wonderfully blithe,
or how they could taste any meat
in the midst of the slain? Then said one of them
that those were Christians, and the Emperor had commanded
to slay them all for an example to others.
Then the old Victor inwardly groaned,
and cried aloud; 'Oh! that I had come earlier,
that I might end my life with such men,
and shed my old blood with this Legion,
that I might not be deprived of their honour!'
Then the heathen beset him around,
and with fierce threatening bade him say
if he were a Christian, since he desired such a thing?
Then he looked up to Heaven, and said with grief,
'All the earth is encompassed with the mist
of deep brutishness, except the Lord Jesus Christ
either give us His light or lead us away;
and may Christ now grant me, after this confession,
that ye may not let me go from these slain Saints!'
After these words the infuriated multitude
slew this Victor, so that he fell and died;
and thus he earned the bliss eternal,
with the holy men, even as he himself had wished.
Wherefore should we further relate how the unblessed Emperor
ended his expedition, seeing that he perished in the end?
But let us think earnestly, when we hear the like,
that we may be the better by means of bookish lore.
We have to toil, and overcome evil habits
by a good service, to earn God's kingdom;
that we may rejoice with the saints

blissian moton . þeah we martyras ne beon .
We sceolon geþencan hu ge-þyldige hi wæron
þa þe for cristes naman ge-cwylmede wæron .
hi man swang mid swipum . and on sæ̆ adrincte (*sic*) .
oððe on fyre forbærnde . oþþe forðwyrftum limum
to wæfersyne tucode . mid gehwilcum witum .
and on ælcum wawan hi wæron geþyldige .
and ælcne hosp hi for-bæron . for[1] þæs hælendes naman .
Nu synd we swa asolcene þæt we swincan nellað
nan þincg . fornean ne urum lustum wiðcweþan
wið þam þæt we moton þa micclan geþincða
habban on heofonum mid þam halgum martyrum .
ne we nellað forberan an bysmorlic word
for ures drihtnes naman . swa swa we dón sceoldon .
ac butan ge-þylde . and þeawfæstnysse we yrsiað
swa swa leo . and lyt-hwon þencað hu we earmingas sceolon
æt þam ælmihtigan gode ænige miltsunge-begitan .
nu we swa recelease syndon . and swa reþe us betwynan .
Geþyld is micel mægen . and mannum nyd-behefe .
swa swa ure hælend cwæð to his halgum apostolum .
*In patientia uestra possidebitis animas uestras* .
On eowrum geðylde ge ge-ahniað eowre sawla .
Gif se geþyldiga man mid his þolmodnysse
his sawle gehylt . swa swa us sæde crist .
þonne forlyst se yrsigenda wer his agene sawle .
þurh weamodnysse . and heo gewislice for-færð .
Gif we wislice libbað . swa swa us wissiað béc
þonne mage we becuman to cristes halgum .
æfter ure ge-endunge . and æfre mid him wunian .
for-þan þe þes middan-eard flihð aweg swyðe .
and ure dagas gewitað . swa swa weg-færende menn .
and se forþ-gewitena dæg ne went næfre ongean .
ac ælc tid us drifð forð to deaþe unþances .
þa halgan þe we heriað . and heora gelican .
forsawon þisne middan-eard . þeah þe he myrge wære

[1] Leaf 161.

whom now we praise, though we be not martyrs.
We must consider how patient they were,
those who for Christ's name were killed;
men scourged them with whips and drowned them in the sea,
or burned them in the fire, or with tortured (?) limbs
tormented them for a spectacle with every punishment;
and in every woe they were patient,
and bore every contumely for the Saviour's name.
Now are we so slothful that we will not labour
in hardly anything, nor deny our lusts
in order that we may have in exchange those great dignities
in heaven, together with the holy martyrs;
neither will we bear one contemptuous word
for our Lord's name, as we ought to do,
but without patience and constancy we grow angry
as a lion, and scarcely consider how we, miserable men,
are to obtain any mercy from Almighty God,
now that we are so reckless and so fierce amongst ourselves.
Patience is a great virtue and necessary to men,
even as our Saviour said to His holy Apostles,
'*In patientia uestra possidebitis animas uestras*;'
'In your patience ye shall possess your souls.'
If the patient man by his long-suffering
keepeth his soul, even as Christ said to us,
then the irascible man will lose his own soul
through impatience, and it will certainly perish.
If we live wisely, even as books instruct us,
then may we come amongst Christ's Saints
after our ending, and ever dwell with them;
because this world flieth away very swiftly,
and our days depart like wayfaring men;
and the departed day cometh never again,
but every hour driveth us forth to death, against our will.

The saints whom we are honouring and their like
renounced this world, though it were merry,

þa ða hi on life wæron . forþan þe hi gewilnodon þæs ecan .
Þa wæs langsum lif . and liþe [1]ge-wederu .
hælo on lichaman . on lang-sumere sibbe .
wæstm-bærnys on eorþan . and geniht-sum-nyss on spedum .
ac swa-þeah þa halgan eall þæt forhogodon .
and þæs ecan lifes eallunga ge-wilnodon .
Efne nu þæs middan-eard is for micclum geswenct .
and mid manegum earfoðnyssum yfele geþreatod .
and þeah-hwæþere we lufiað his earfoðnysse git .
and to þisum swicolum life we swincað and tiliaþ .
and to þam towerdan life we tiliað hwonlice .
on þan þe we æfre habbað swa hwæt swa we her geearniað .
Hwilon þæs middan-eard teah menn fram gode .
mid his fægernyssum . and nu he fylst us to gode
forþan þe he is afylled mid fela earfoþnyssum .
Uton forþy awendan . urne willan to gode .
and to þam ecan life ure smeagunge nu .
þæt we eft moton þær æfre wunian .
swa swa crist sylf behét þam þe hine lufiað .
Þam is wuldor and wurðmynt á to worulde AMEN .

# XXIX.

## [VII.] IDUS OCTOBR. PASSIO *SANCTI* DIONISII ET SOCIORU*M* EIUS.

[Various readings from U. (=MS. Camb. Univ. Library, Ii. 1. 33); p. 327.]

PAULUS ÐEODA LAREOW þa ða he geond land ferde
bodigende geleafan swa swa him bebead se hælend
þa becom he on sumum dæge to sumere mæran byrig
athenas gehaten . healic and mære
þære greciscra heafod-burh . on hæðen-scipe wunigende .
Þær wæs dionisius se deorwurða martyr
þæra hæþena lareow on heora geleaf-leaste .
oþ þæt paulus hine awende of woge to rihte .

[1] Leaf 161, back.

whilst still in this life, because they desired the (life) eternal.
Then was there long life, and mild weather,
health of body, during long-lasting peace,
fruitfulness on earth, and sufficiency in riches.
But nevertheless the saints despised all that,
and entirely desired the eternal life.
Behold now, this earth is too much harassed,
and with many distresses evilly oppressed;
and nevertheless we love its distresses still;
and for this deceitful life we labour and toil,
and for the future life we toil little,
wherein we shall ever have whatsoever we earn here.
Once this earth drew men away from God
by its fairness, and now it helpeth us to God,
because it is filled with many distresses.
Let us therefore now turn our wills to God,
and our contemplation to the eternal life,
that we afterward may dwell there for ever;
even as Christ Himself promised to them that love Him.
To whom is glory and worship for ever and ever. AMEN.

## XXIX.

### OCT. 9. PASSION OF SAINT DENIS AND HIS COMPANIONS.

Paul, the doctor of the Gentiles, as he journeyed through the land
preaching the faith, even as the Saviour commanded him,
came on a certain day to a great city
hight Athens, illustrious and great,
the capital city of the Greeks, dwelling in heathenism.
There was Dionysius, the noble martyr,
the leader of the heathen in their unbelief,
until that Paul converted him from error to right.

Title; U. vii.; A. iiii. (*wrongly*).
2. þe (*for* se); *and so in* 6, 9, 26, etc.
3. sumre.
6. martir.
7. háþenra.
8. awænde.

Se dyonisius geseah mid sumum oþrum uðwitan
on ęgypta lande þær hi æt lare wæron .
hu seo sunne aþystrode[1] to sweartre nihte
fram mid-dæge oð non þa ða ure drihten þrowode
for mancynnes alysednysse . and hi micclum þæs wundrodon .
Þa cwæð dyonisius . þeos deorce niht getacnaþ
micel leoht towerd eallum middan-earde
þæt god sylf geswutelað soðlice mann-cynne .
He wæs þa iung mann . þa ða þis gewearð .
and him com þæt leoht to . þurh paules lare syððan
swa swa we her secgað on þisre soðan rædincge .
Paulus eode þa gleaw-lice and heora godas sceawode
ealle be endebyrdnysse . and eac þa weofoda .
oþ þæt he funde an weofod þe þis gewrit on stód .
*Deo ignoto* . þæt is on englisc . Uncuðum gode
is þis weofod halig . Þa bewende hine paulus
to dionisie þam drihtnes men and cwæð .
Hwæt is se uncuða god þe ge arwurðiað þus?
Þa cwæð dyonisius . he is digle git mannum .
and is towerd on worulde . and gewylt ealle þing
heofonas and eorþan . and his rice wunað
á buton ende. Ða *and*wyrde paulus .
hwæt þinco eow be þam gode . biþ he gast oððe man?
Dyonisius *and*wyrde þam arwurðan paule þus .
He bið soðlice god . and soðlice man .
and he sylf ge-edniwað . þisne ealdan middan-eard .
ac he is git uncuð . forþan þe he cucu wunað
mid gode on heofonum . Þa cwæð se halga paulus .
þone god ic eow bodige þone ðe ge hataþ uncuðne .
he is acenned of marian þam mæran mædene .
and he þrowode deað sylf-willes for mannum .
and arás of deaðe þurh his drihten-lican mihte .
he[2] astah eac to heofonum to his halgan fæder .

11. þeo sunnæ.
13. miclum.
15. toweard.
17. man.
19. þyssere rædinge.

[1] Leaf 162.

[2] Leaf 162, back.

He, Dionysius, had seen, with some other philosophers,
in the land of the Egyptians, where they were studying,
how the sun grew dim unto swart night
from midday to nones (3 P.M.) when our Lord was suffering
for mankind's redemption, and they greatly wondered thereat.
Then said Dionysius, 'This dark night betokeneth
a great light to come upon all the earth
which God Himself will verily manifest to mankind.'
He was then a young man, when that this happened,
and that light came to him through Paul's lore afterward,
even as we shall here say in this true reading.
Paul then went prudently and beheld their gods
all in their order, and eke the altars,
until he found an altar whereon stood this inscription,
'*Deo ignoto*;' that is in English, 'To the unknown god
is this altar holy.' Then Paul turned him
to Dionysius the Lord's servant, and said,
'What is this unknown god whom ye worship thus?'
Then said Dionysius, 'He is yet hidden from men,
and is to come into the world, and shall rule all things,
the heavens and the earth; and His kingdom shall continue
ever without end.' Then answered Paul,
'What think ye of that god, will he be spirit or man?'
Dionysius answered the venerable Paul thus,
'He will be verily God and verily man,
and He Himself shall renew this old world;
but He is yet unknown, because He, living, dwelleth
with God in Heaven.' Then said the holy Paul,
'That God I preach to you Whom ye call unknown;
He is born of Mary the illustrious virgin,
and He suffered death of His own will for men,
and arose from death by His divine power.
He ascended also to Heaven to His holy Father,

23. U. *om.* englisc.
28. toweard; worolde.
30. butan.
33. mann.
34. *om.* ealdan.
37. hátað.
40. miclan (*for* drihtenlican).
41. halgum.

and sitt on his swiðran hand . soð god . and soð man .
þurh þone synd geworhte ealle þincg on worulde .
and he cymð to demenne ælcum be his dædum .
on ende þyssere worulde . mid wuldor-fullum englum .
Þa ða paulus þær lange dæges geleafan þær bodode .
þa gelyfde dyonisius on þone lifigendan god .
and on-cneow þæt his godas gramlice deofla wæron .
He bæd þa georne paulum . þæt he him gebæde fore .
þone mildheortan drihten . þæt he his discipulus wurde .
Eft on þam oþrum dæge eode paulus be þære stræt .
and gemette ænne blindne mann . se wæs geboren swa .
se bæd ge-mahlice þone mæran paulum
þæt he hine gehælde on þæs hælendes naman .
and se eadiga apostol his eagan gemearcode
mid þære halgan rode þone hælend biddende .
þæt he him gesihðe forgeafe . and he geseah sona
se ðe blind wæs geboren . and him bebead paulus ðus .
Gang to dyonisie nu þe god onlihte .
and sæge þæt he onette swa swa he ær behêt
þæt he beo gefullod fram fyrnlicum synnum .
Þa eode se gehæleda gehyrsum þam apostole .
and bead his hæsa bealdlice dyonisie .
Dyonisius þa axode þone ærendracan of-wundrod .
eart þu la se blinda þe swa geboren wære ?
He *and*wyrde sona þam arwurþan were .
Ic eom se ylca þe þu embe sprycst .
þe blind wæs geboren . and seo beorhte sunne
minum eagum ne scean . oþ þisne andwyrdan dæg .
ac se eadiga paulus mine eagan[1] onlihte
þurh his drihtnes mihte . þe he mannum embe bodað .
Dionisius þa arás . and hraðe efste to paule

42. sit.
43. þing; worolde.
45. ænde; worolde; wulder-; ænglum.
46. ðe (*for* ða); *om.* þær; bodade.
47. lifigende.
49. þæt he bæde for him.
50. to gode (*for* þone . . drihten).
51. stræt.
52. ðe (*for* se).

[1] Leaf 163.

and sitteth on His right hand, very God and very man,
by Whom are made all things in the world,
and He shall come to judge every [man] according to his deeds,
in the end of this world with glorious angels.'
When Paul had preached the faith there long in the day,
then Dionysius believed on the living God,
and acknowledged that his gods were horrible devils.

Then he besought Paul earnestly to pray for him
to the merciful Lord that he might be His disciple.
Again, on the second day, Paul went along the street,
and met a blind man who was so born;
he begged importunately of the great Paul,
that he would heal him in the name of Jesus,
and the blessed apostle marked his eyes
with the holy cross, praying to the Saviour
that He would give him sight, and he saw immediately,
he who was born blind; and Paul commanded him thus,
'Go to Dionysius, now God hath enlightened thee,
and tell him to hasten, even as he before promised,
to be baptized from his former sins.'

Then went the healed man, obedient to the apostle,
and announced his hest boldly to Dionysius.
Then Dionysius asked the messenger, being astonished,
'What! art thou the blind man who was so born?
He straightway answered the venerable man,
'I am the same of whom thou speakest,
who was born blind, and the bright sun
never shone on my eyes until this present day;
but the blessed Paul enlightened mine eyes
through his Lord's might, concerning whom he preacheth to men.'
Dionysius thereupon arose, and quickly hastened to Paul

53. and (*for* se).
55. ðe (*for* se).
56. rode-tacna.
58. þe (*for* se); *and in* 62, &c.
60. sege him þæt; &r.
63. hæse.
66. *om.* sona . . were.
67. sprecst.
68. ðeo (*for* seo).
69. mine; scéan on þysne *and*werdan.
72. raðe.

mid eallum his hiwum to ðam halgan fulluhte .
and wearð gefullod . and folgode paule
þreo gear tosomne swa hwider swa he siðode .
and deoplice under-nam drihtnes lare æt him .
oð þæt se halga apostol hine gehadode to bisceope .
to þære atheniscan byrig þær he geboren wæs .
and het hine bodian bealdlice geleafan .
and þæt halige godspel þam hæðenum leodum .
Dionisius þa wunode deoplice gelæred
on þære foresædan byrig æt his bisceop-stole .
and bodode þam land-folce godes lare georne .
þam þe he ær wæs lareow on heora geleaf-leaste .
He gebigde þa þa burhware to gode .
and þone mæstan dæl þæs mancynnes to geleafan
and fela béc gesette be ðam soðan geleafan .
and be engla werodum mid wundorlicre smeagunge .
and to oþrum bisceopum þa béc asende .
þa ðe paulus gehadode . and se halga iohannes .
sum þæra hatte titus . Sum timotheus .
sum policarpus . and gehwilce oþre .
Eac to iohanne þam arwurðan godspellere
he sende gewritu þa þa he on wræcsiðe wæs
on pathmo þam iglande . þa þa se arlease casere
domicianus . hine fordemde þyder .
Dionisius hine ge-frefrode mid fore-witegunge þa
and sæde þæt he wiste þa gewislice þurh god
þæt iohannes sceolde siþian of þam iglande
eft to asian lande swa swa hit gelamp siððan .
and þær god-spel awritan . swa swa hit gewearð eft .
Dionisius þa ferde[1] geond fela burga gehwider .
and geond land bodigende bealdlice geleafan .
and ge-bigde mancynn micclum to gode .
and untrume gehælde on þæs hælendes naman .

80. godspell.
82. foresæden.
83. bodade; geornlice.
88. weredum; wunder-.
92. *om.* and . . oþre.

[1] Leaf 163, back.

with all his household to the holy baptism,
and was baptized, and followed Paul
three years together whithersoever he journeyed,
and deeply received the divine lore from him,
until the holy apostle consecrated him as bishop
of the Athenian city where he was born,
and bade him preach boldly the faith,
and the holy gospel to the heathen nations.
Dionysius then continued, deeply learned,
in the aforesaid city at his episcopal see,
and diligently preached God's lore to the people of the land
to whom he was before a leader in their unbelief.
So he converted the citizens to God,
and the most part of the men to the faith,
and wrote many books concerning the true faith,
and concerning the orders of angels with wondrous reasoning,
and sent the books to other bishops,
those whom Paul had consecrated and the holy John.
One of these was called Titus, another Timotheus,
another Polycarp, and several others.
Likewise to John, the holy evangelist,
he sent writings when he (John) was in exile
in the island of Patmos, when the wicked emperor
Domitian adjudged him thither.
Then Dionysius comforted him by prophesying,
and said that he knew it certainly, through God,
that John should return from that island
back to the land of Asia, even as it befell afterward,
and there write a gospel, even as was done thereafter.
Then Dionysius journeyed through many cities in every direction,
and through the land, boldly preaching the faith,
and greatly converted men to God,
and healed the infirm in the Saviour's name,

94. wrec-.
95. arleasa.
98. gewisslice.
101. godspell.
103. bodiende.
104. miclum.

oð ðæt he geaxode þæt þa arwurþan apostolas .
petrus . and paulus . on cwearterne wæron
on romana byrig under þam reþan nero .
Þa wolde dionisius gif hit gewurðan mihte
þrowian martyrdom mid þam apostolum .
and ge-wende þa ham . mid wundorlicum ofste .
betæhte his bisceop-stol oþrum bisceope sona .
and ferde fram greclande mid geferum to rome .
ofer langne wæg æfre geleafan bodigende .
Hit gelamp ða swa for his langsumum fære .
þæt þa halgan apostolas swa swa se hælend wolde
wæron gemartyrode æt þam manfullan nero.
ær þam þe dionisius to rome become .
He com þa æt nextan siððan se casere nero .
his lif geendode earmlicum deaðe .
and wæs clemens papa on petres setle þa
se under-feng mid arwurðnysse þone æþelan bisceop .
and mid lufe geheold for his halgan drohtnunge .
Þa wunode se bisceop binnan rome byrig
mid clemente papan cuðlice sume hwile .
oð þæt clemens him cwæð to swa swa crist him gewissode
Ge-sihst þu min leofa bruðor hu fela lande wuniað
gyt on hæðen-scipe . and ures hælendes gerip
mænig-feald is on mancynne . and feawa wyrhtan þær-to .
and þu eart gelæred geleaffullice þurh god .
and on halgum mægnum micclum geglencged .
far nu on godes naman[1] to francena rice .
swa swa cristes cempa . mid cenum geleafan .
and beo þe forgifen to bindene (*sic*) and to alysenne .
swa swa ic under-feng æt minum foregengan
þam halgan petre swa swa se hælend him forgeaf .
Ic cweðe þæt þu under-fó eall francena rice
to þinre bodunge . and beo crist sylf mid ðe .

109. gewyrðan mihtæ.
111. wunder-.
113. geférum.
114. weg.
115. langsuman.
117. gemartirod.

[1] Leaf 164.

until he heard that the venerable apostles
Peter and Paul were in prison
in the city of the Romans, under the cruel Nero.
Then desired Dionysius, if so it might be,
to suffer martyrdom with the apostles,
and thereupon returned home with wondrous haste,
forthwith committed his episcopal see to another bishop,
and journeyed from the Grecian land with companions to Rome
by a long way, ever preaching the faith.

Then it so befell, by reason of his long journey,
that the holy apostles, even as the Saviour willed,
were martyred by the wicked Nero
before Dionysius could come to Rome.
Then he came at last after the Emperor Nero
had ended his life by a miserable death;
and Clement was then Pope in Peter's chair.
He received the noble bishop with honour,
and treated him lovingly for his holy service.
Then the bishop dwelt within the city of Rome
with Pope Clement familiarly some time,
until Clement said to him, even as Christ commanded him,
'Seest thou, my dear brother, how many lands remain
yet in heathenism; and our Saviour's harvest
is manifold among mankind, and few are the workmen thereto;
and thou art learned in the faith through God,
and greatly resplendent in holy virtues?
Go now in God's name to the Franks' kingdom
like Christ's champion with bold faith,
and be it given thee to bind and to loose,
even as I received from my predecessor,
the holy Peter, even as the Saviour committed to him.
I ordain that thou receive the whole Frankish kingdom
to thy preaching, and may Christ Himself be with thee,

119. nyxtan.
124. ðe halga bisceop.
125. þrage (*for* hwile).
126. *om.* swa swa . . gewissode.
127. landa.
129. menig-.
131. geglenged.
134. bindanne; alysanne.

swa hwiðer swa þu gecyrst . swa swa he soðlice wæs
mid þam eadigan petre . and paule on life .
Ne wanda þu nates-hwon for þan wælhreowan folce .
swa man swiðor swincð . swa man selran mede under-fehð .
He funde him þa ge-feran . and he ferde gebyld
þurh þone halgan gast . þam hæðenum bodigende
cristen-dom . and fulluht . oð þæt he com to anre byrig
parisius gehaten þam hæðenum to-middes
on þæra francena rice . and him fylste se hælend
mid tacnum and wundrum . swa þæt he gewylde þa hæþenan .
and to geleafan gebigde þa burh-ware forhraðe .
He gebohte þa land æt anum geleaffullan men .
and þær cyrcan arærde hraðe mid cræfte
and godes þeowas gehadode þe þam heofonlican gode
þeowian mihton on mynsterlicre drohtnunge .
Hwæt þa dionisius dæghwamlice gebigde
fela to geleafan mid his fægeran lare .
and his drihtne geþeodde þam þe he þam deofle æt-bræd .
and menn sohton þa cyrcan swiðe mid geleafan .
Swa fela wundra worhte se ealwealdenda god
þurh þone halgan wer . þæt þa wundra gebigdon
þa wiðer-rædan hæðenan to þæs hælendes geleafan
[1]eall-swa swiðe swa his bodung . swa us bec secgaþ .
He sende his geferan sume to ispaniam .
and to oðrum landum godes lare to sawenne .
and he sylf unforht mid þam francum wunode
þe þa swiðost dweledon on deofles biggencgum .
Gelome þa hæðengildan þe þær heteloste wæron .
gesamnodon heora gegadan . and ceaste astyrodon .
and comon mid wige to þam arwurðan were .
Ac swa hraðe swa hi ge-sawon his scinendan neb-wlite

147. fulste; god (*for* se hælend).
152. heofen-.
155. gode (*for* geleafan).
156. þa (*for* 1*st* þam).
157. men.
158. geworhte þe eall-.
160. wiðer-weardan.
161. swa swa us.
164. syf (!; *for* sylf).

[1] Leaf 164, back.

wheresoever thou turnest, even as He verily was
with the blessed Peter and Paul in their lives.
Flinch not in any wise on account of the savage people;
by how much the more a man toileth, so much the better reward shall he receive.'
Then he provided himself with companions, and he went courageous
through the Holy Ghost, preaching to the heathen
Christianity and baptism, until he came to a city
called Paris, amidst the heathen
in the Franks' kingdom, and the Saviour succoured him
with signs and wonders, so that he subdued the heathen,
and very speedily converted the citizens to the faith.
Then he bought land of a believing man,
and there quickly raised a church by his skill,
and consecrated God's servants, that they might serve
the heavenly God in monastic life.
Then Dionysius daily converted
many to the faith by his fair lore,
and subjected to his Lord those whom he snatched from the devil,
and men sought the church eagerly with faith.
So many wonders wrought the allwielding God
by the holy man, that the wonders converted
the opposing heathen to the Saviour's faith
quite as much as his preaching, as books tell us.
He sent some of his companions to Spain,
and to other lands, to sow God's lore,
and he himself continued fearlessly with the Franks,
who especially erred in the devil's worship.

Often the idolaters who were there the fiercest
assembled their congregations and stirred up a tumult,
and came armed to the venerable man.
But as soon as they saw his shining countenance

165. bigengum.
166. -geoldan; hétoloste.
167. gægadan; cease (!).
168. comon on mid wege.

mid þam heofonlican leohte . þonne ledon þa hæðenan
heora wæpna adune . and mid wundrunge hi astræhton
to þam halgan bisceope . biddende forgifennysse .
Oððe gif heora ænig nolde þonne git gelyfan .
ðonne wearð se afyrht . and fleah him aweg .
Wundor-lic godes gifu þæt þam wæpenleasan menn
ne mihton þa wælhreowan mid wæpnum wið-standan .
ac him onbugon þa francan and þa fyrlenan norðmenn
to þam wynsuman iuce wuldres cyninges .
Wurdon þa to-brocene wide geond þæt land
þæra hæþenra goda hus and anlicnyssa
þurh þæra manna handa . þe hi macodon . and guton .
and godes gelaðung weox on geleafan swyðe .
Se ealde deofol þe is mid andan afylled .
nam micelne graman . ongean þone godes man
for þæs folces gecyrrednysse . fram his fulum biggengum .
and smeade hu he mihte þone micclan cristen-dom
on sume wisan adwescan mid his searo-cræftum .
Ða wurdon æt nextan þa wælhreowan hæ[1]þen-gildan
mid teonan astyrode . swa swa hi tihte se deofol .
and sendon to domiciane . þam deoflican casere
se ðe æfter nero genyrwde ða cristenan .
cyðende on gewritum be þam halgan were .
hu þurh his lare þæt land-folc wæs gebiged .
and eall seo burh-waru to cristes biggengum .
and bædon hine inwerdlice . þæt he his arwurðum godum
sumne ræd funde . þæt þe hraðor nære
heora gemynd adylegod þurh dionisies lare .
Þis gewrit com ða to þam casere on rome .
and he wearð sona wodlice astyrod .
swa þæt he hét acwellan ealle þa cristenan
þe he of-axian mihte . on eallum landum .

170. aleddon.
171. adun; astrehton.
172. bidende.
174. ðe (*for* se); awēg.
175. wæpn-.
177. onbugan; -men.
178. iuke; cyninges.

[1] Leaf 165.

with its heavenly light, then the heathen laid
their weapons down, and, with wondering, prostrated themselves
to the holy bishop, entreating forgiveness.
Or if any of them would not even then believe,
then was he terrified and fled away.

Wondrous (is) God's grace, that these savage men
could not withstand with weapons the weaponless man;
but the Franks and distant Northmen bowed themselves
to the winsome yoke of the King of glory.
Then were broken in pieces, widely throughout the land,
the houses and images of the gods of the heathen
by the hands of those men who had made and founded them;
and God's church waxed exceedingly in the faith.
The old devil who is filled with envy
took great wrath against the man of God
for the people's conversion from his foul worship,
and considered how he might in some manner extinguish
the wide-spread Christianity by his stratagems.
Then at last the savage idolaters
were stirred with anger, even as the devil incited them,
and sent to Domitian, the diabolic emperor,
who after Nero oppressed the Christians,
making known in letters about the holy man,
how through his lore the country folk were turned,
and all the citizens, to Christ's worship,
and prayed him privately that he would find some plan
on behalf of his venerable gods, that the rather their remembrance
might not be put out through Dionysius' teaching.
This writing came to the Caesar in Rome,
and he was verily soon stirred up,
so that he bade kill all the Christians
whom he could hear of, in all lands,

183. ealda.
185. -nusse; bigengum.
186. miclan.
187. suman; adwæscan.
190. deofellican.
191. þe ðe.
194. ðeo (*for* seo); -ware; bigengum.
195. innweardlice.
196. raðor.
199. astyred.

wolde þæt nan man ne be-læfde cristen .
He sende eac sona sumne heah-gerefan
sisinnius gehaten swiðe hetel deofol
mid manegum geferum to þæra francena rice .
þæt hi dionisius þæs drihtnes þægen sceoldon mid wæpnum acwellan .
buton he wolde bugan to þam bysmorfullum godum .
Hwæt þa sisinnius mid swiðlicum prasse ferde .
oð þæt he to þære byrig com . þær se bisceop on wæs
lærende . þæt læweda folc to geleafan georne .
þa het se wælhreowa þone halgan wer gebindan .
and ænne mæsse-preost þe he him mid funde .
rusticus geciged . and sumne erce-diacon
eleutherius gehaten mid heardum cnottum samod .
þas halgan weras æfre wunodon mid þam bisceope .
oð þæt hi togædere ealle to gode ferdon .
þa axode sisinnius mid swiðlicum þreate
þone halgan wer sona hwylcne god he wurðode .
Hi cwædon þa ealle þry [1]swilce mid anum muðe .
We andettað mid muðe . and on mode gelyfað
on þa halgan ðrynnysse . þe is heofonlic god .
þæt is fæder and sunu . and se frefrigende gast .
and we bodiað mannum middan-eardes alysednysse
þurh ðone halgan sunu þe se heofonlica fæder
sylf-willes asende to slege for us .
Sisinnius ða cwæð . secgaþ gif ge willað
þam casere gehyrsumian . and on his godas gelyfan .
gif ge þonne nellað . nelle ic leng mid wordum
ac mid heardum swinglum his hæsa eow cyðan .
He het ða þone halgan bisceop unscrydan .
and un-mæðlice swingan . and he sang his gebeda
betwux þam witum . wurðigende his drihten .
þe hine eaðe mihte wiþ þa manfullan ahreddan .

202. criste.
203. somne.
204. hetol.
206. dionisium; þegn sceolden; *om.* mid wæpnum.

[1] Leaf 165, back.

desiring that no man who was a Christian should be left.
He sent also immediately a certain prefect
called Sisinnius [Fescenninus?], an exceeding fierce devil,
with many companions, to the Franks' kingdom,
that they should kill Dionysius, God's servant, with weapons,
unless he would bow to the shameful gods.
Whereupon Sisinnius journeyed with great array
until he came to the city wherein was the bishop
teaching the lay folk zealously in the faith.
Then the cruel prefect bade men bind the holy man
and a mass-priest whom he found with him,
named Rusticus, and a certain arch-deacon
called Eleutherius, (all) together with hard knots.
These holy men had ever lived with the bishop,
until they all departed to God together.
Then Sisinnius immediately asked the holy man
with a great threat what God he worshipped.
Then said they all three as if with one mouth;
'We confess with mouth and believe in mind
in the Holy Trinity, Who is heavenly God,
that is Father and Son, and the Comforting Spirit,
and we preach to men the world's redemption
through the holy Son whom the Heavenly Father
of His own will sent to be slain for us.'
Then said Sisinnius, 'Say if ye will
obey the Caesar, and believe on his gods;
if then ye will not, I will not longer by words,
but by hard stripes, make known his hests to you.'
Then he bade men strip the holy bishop,
and scourge him unmercifully, and he sang his prayers
amidst the tortures, glorifying his Lord,
Who could easily have delivered him from those wicked men;

207. butan.
210. læwede.
213. rustic*us* geclyped.
216. ferde.
217. A. sisinniu*us*.
219. *om.* þa.
221. þrymnysse; heofenlic.
222. frefrigenda.
224. heofenlica.
230. unscrudan þone halgan bisceop.
232. wurðiende.

ac se halga sceolde on þam sceortum witum
his drihtne ge-efenlæcen . and deað þrowian for hine .
swa swa crist sylf dyde . þe sealde hine sylfne for us .
Eft þa sisinnius het swingan þone mæssepreost .
and eac þone diacon . dionisies geferan .
and hèt hi siððan lædan tosomne on racenteagum
to leohtleasum cwearterne for heora geleaffulnysse .
He het hi eft swingan . and siððan þone bisceop
on isenum bedde astrehte . and byrnenda gleda dyde
under his nacode lîc . swa man laurentium dyde .
ac se halga hine gebæd . on þam bedde to gode .
Þa het se wælhreowa hine wurpan deorum
þe wæron ofhingrode þæt hi þone halgan wer abiton .
ac þa reðan deor swa hraðe swa hi him to comon .
lagon æt his fotum . swylce hi afyrhte wæron .
Þa hêt[1] se dema awurpan þone drihtnes ðægen
in-to byrnendum ofne . ac his ge-bedu adwescton
ealne þone lig . and he belaf þær gesund .
Git þa se wælhreowa dema het wyrcan ane hencgene .
and het hón þone bisceop to bismore þær-ón .
and he swa hangigende þone hælend bodode
eallum æt-standendum . swa swa andreas dyde .
Þa het se dema eft dón hine of þære hencgene .
and lædan hi ealle þry to leoht-leasum cwearterne .
and fela oðre cristene to þam cwealmbærum huse .
Hwæt ða se bisceop bliðelice tihte
mid lare þa cristenan on þam cwearterne to gode .
and him eallum mæssode . þa mid þam þe he to-bræc
þæt halige husel þa com þær heofonlic leoht .
ofer ealle þa meniu . swilc swa hi ær ne gesawon .
Þær com eac se hælend mid þam heofonlican leohte .

234. ðe (*for* se); *and in* ll. 244, 245, 249, 252, 256, 264, &c.
235. ge-efen'æcan.
238. *om.* dion. geferan.
242. beornend-.
243. nacodum lice.
246. ofhingrode wæron; *om.* halgan.
247. sa (*for 1st* swa).
249. þegen.
250. ôfne; adwæston.
252. *om.* wælhreowa; wurcan; hengene.

[1] Leaf 166.

but the Saint was, in these short torments,
to imitate his Lord, and suffer death for Him,
even as Christ Himself did, Who gave Himself for us.
Afterwards Sisinnius bade scourge the mass-priest,
and also the deacon, Dionysius' companions,
and then commanded them to be led, in chains, together
to a lightless prison, for their fidelity.

He bade scourge them again, and afterward stretched
the bishop on an iron bed, and placed burning coals
under his naked body, as they did to Laurence;
but the Saint prayed on that bed to God.
Then the savage prefect commanded men to cast him to beasts
which were an-hungered, that they might devour the holy man;
but the fierce beasts, as soon as they came to him,
lay at his feet as if they were affrighted.
Then the judge bade men throw the Lord's servant
into a burning oven, but his prayers extinguished
all the flame, and he was left there sound.
Yet the bloodthirsty judge commanded men to make a cross,
and bade men hang the bishop ignominiously thereon;
and he, so hanging, preached the Saviour
to all bystanders, even as Andrew did.
Then after that the judge commanded men to take him from the cross
and to take them all three to the lightless dungeon,
and many other Christians to the house of execution;
whereupon the bishop blithely allured
the Christians by teaching, in the dungeon, to God,
and celebrated mass in presence of them all. Then, as he was dividing
the holy housel, there came a heavenly light
over all the multitude, such as they had never before seen.
There came likewise the Saviour with the heavenly light,

253. bysmere.
254. hangiende; bodade.
256. hine dón; hēngene.
258. cristena.
261. ealle.
262. heofen-.
263. menigu.

and fela engla mid him . þær menn onlocodon .
and nam þæt husel þe ðær gehalgod wæs .
and cwæð to þam bisceope . mid blyðre ansyne .
Min leofa underfoh þis . and ic mid minum fæder
þe mid fulfremednysse gefylle þa gerynu .
forðan þe mid me is mycel med þe sylfum .
and þam ðe gehyrað hæl on minum rice .
Ongin nu stranglice . and þin gemynd stent on heorunge
seo lufu . and welwillendnys þe wunað on þinum breoste .
for swa hwæne swa heo bit heo bið tiða simle .
and æfter þysum wordum he gewende to heofonum .
Sisinnius eft het sona þæs on mergen
gefeccan þa halgan of þam fulum cwearterne .
and het geoffrian heora lác [1]þam lifleasum godum
gif hi heora lifes rohton . oþþe rædfæste wæron .
Þa halgan þa þurh-wunodon on ðæs hælendes ge-leafan .
and se woda dema wolde þa git cunnian
gif he mihte hī gebigan fram godes biggencgum .
het hi þa ealle beswingan eft swyðe mid gyrdum .
and siððan be-heafdian for þæs hælendes geleafan .
Þa læddon þa hæðenan þa halgan to slæge .
and dionisius þancode his drihtne mid herunge
ealra þæra wundra þe he worhte þurh hine .
and hi wurdon beheafdode swa se wælhreowa het
mid scearpum æxum . and þær ge-swutelode god
swiðe micel wundor þurh þone mæran bisceop .
Þær com þa micel leoht to þæra martyra lice .
and þæs bisceopes lic mid þam leohte arás .
and nam his agen heafod þe of-aheawen wæs
uppan ðære dune . and eode him forð þanon
ofer twa mila þam mannum onlocigendum
his drihten herigende . mid halgum lof-sangum .

265. ængla.
267. ansune.
269. full-; þas (*for* þa).
272. herunge; *see* l. 286.
273. ðeo (*for* seo).
276. *om.* on; morhgon.
278. hēt hī offrian.
279. rohtan.

[1] Leaf 166, back.

and many angels with Him, where they were looking on,
and took the housel which was there consecrated,
and said to the bishop with blithe aspect,
'My beloved, receive this, and I with my Father
will for thee fulfil these mysteries with perfection,
because with Me there is a great reward to thyself,
and to those who hear (thee) there is salvation in My kingdom.
Now do valiantly, and thy memory shall remain in (men's) praise;
and as for the love and benignity which dwell in thy breast,
for whomsoever they plead, they shall always obtain (their boon).'
And after these words He returned to heaven.

Then soon after, Sisinnius commanded in the morning
the Saints to be fetched out of the foul dungeon,
and ordered (them) to offer their sacrifices to the lifeless gods,
if they recked of their life or were reasonable.
But the Saints continued in the Saviour's faith,
and the infuriated judge desired yet again to try,
if he might, to turn them from God's worship;
he commanded men to scourge them all again severely with rods,
and afterward to behead them for the Saviour's faith.
Then the heathen led the Saints to death,
and Dionysius thanked his Lord with praise
for all the wonders which He had wrought through him;
and they were beheaded, as the savage prefect had ordered,
with sharp axes; and there God manifested
a very great wonder through the illustrious bishop.
For there came a great light to the martyrs' bodies,
and the bishop's body arose with that light,
and took his own head, which was hewn off
upon the hill, and went him forth thence
over two miles, while the men were looking on,
praising his Lord with holy hymns;

280. *om.* þa.
282. gebigean; bigengum.
283. ealle ða swingan.
285. slege.
291. þære martire.
295. onlociendum.

and engla werod eac þær wynsum*lice* sungon .
oð *þæt þæt* lic becom þær ðær he licgan wolde .
mid heafde mid ealle . and þa halgan englas
singallice sungon . swa swa us secgað béc .
Hwæt ða hæþenan þa þe ge-hyrdon þone sang .
and *þæt* wundor gesawon awurpon heora gedwyld .
and gelyfdon on crist . and eac þa cwelleras sume .
and þær nan ne beláf þe gelyfan nolde .
ac gewendon him aweg for þam wundrum afyrhte .
*Þæt* wæs syllic wundor *þæt* se soðfæsta martyr
heafod-leas mihte gán . god ælmihtigne heri[1]gende .
and eac swylce yrnan mid engla heapum .
ac god wolde geswutelian þurh *þæt* syllice tacn
*þæt* his sawl leofode þeah þe se lichama wære ofslagen .
and wolde mannum æt-eowian . hu micelne geleafan
se halga wer hæfde to þam hælende on life .
Sisinnius swa-þeah se ungesæliga dema
nolde on crist gelyfan . ac het acwellan ealle
þe þurh dionisies lare gelyfdon on god
mid mislicum witum swiþe wælhreowlice .
and heora sawla ferdon to þam soðfæstan life .
Þæs halgan preostes lic and þæs geleaffullan diacones
rusticus and eleutherius . lagon uppan þære dune
þær hi beheafdode wæron mid þam halgan bisceope .
þa ða his lic awæg eode swa swa we awriton ær .
Þa bæron þa hæðenan cwelleras þæra halgena líc
sona to scipe woldon hi besencan on flode .
ac se ælmihtiga scyppend wiðslóh þam unræde .
Sum æþelboren wíf wæs þe wiste heora unræd .
and gelaðode þa cwelleras swilce for cyðde hire to .
and fordrencte hi mid wine . and het dearnunga faran
þa hwile to þam scipe and for-stelon (*sic*) þa líc .
and heold hi arwurðlice . oþ *þæt* seo ehtnys geswác .

298. oð *þæt* líc.
306. sellic; ðe soðfesta.
307. heriende.
309. sellice.
310. *om* se.

[1] Leaf 167.

and a company of angels also there winsomely sung
until the body came to where it desired to lie
with the head and all, and the holy angels
continually sung, as books tell us.
Then the heathen, those that heard the song
and saw the wonder, cast away their error
and believed in Christ, and likewise some of the executioners;
and none was left there who would not believe,
but turned them away, terrified at the wonder.
That was such a strange wonder, that the righteous martyr
could walk headless, praising God Almighty,
and moreover run with troops of angels;
but God desired to declare through that strange sign
that his soul lived, though the body might be slain,
and would manifest to men how great faith
the holy man had in the Saviour in life.
Sisinnius, notwithstanding, the unhappy judge,
would not believe in Christ, but bade men kill all
who, through Dionysius' lore, believed in God,
with divers tortures very savagely;
and their souls departed to the true life.

The holy priest's body and that of the faithful deacon,
Rusticus and Eleutherius, lay upon the hill,
where they were beheaded with the holy bishop,
when his body went away, even as we wrote before.
Then the heathen executioners bare the Saints' bodies
presently to ship, desiring to sink them in the flood,
but the Almighty Creator brought to naught that evil counsel.
There was a certain noble lady who knew their evil counsel,
and invited the executioners to her, as if for friendship,
and made them drunk with wine, and bade men go secretly
meanwhile to the ship and steal away the bodies;
and she kept them reverently till the persecution ceased,

318. preostas (!).
321. lic aweg.
328. forstelan.
329. ðeo *for* seo).

and se cristendóm acucode . æfter þære cwealm-bærnysse .
Eft siðþan on fyrste feng þæt cristene folc to .
and worhton mære mynster ofer þæra martyra líc . 33²
þær hi ealle ðry licgað . on ænlicum wurðmynte .
Þær beoþ fela wundra geworhte gelome
þurh þa halgan martyras mannum to frofre .
Þær under-foð þa blindan [1]þurh heora bena gesihðe . 33⁶
and þa deafan heorcnunge . and þa healtan færeld .
and þa wodan þær beoð gewittige þurh hi .
and ungerime wundra þær wurðað for-oft .
to lofe þæm ælmihtigan þe leofað á on ecnysse . AMEN. 34⁰

337. færeld. 340. ælmihtigum; ēcnesse.

## XXX.

## IIII. NON. NOVEMBR. PASSIO *SANCTI* EUSTACHII *MARTYRIS* SOCIORVMQ*UE* EIVS.

[A few various readings are given from V. (= Cotton, Vitellius D. 17), nearly all burnt.]

ON TRAIANES DAGVM ðæs caseres rixiendum deofol-gilda biggenga . wæs sum cempena ealdor-man þæs nama wæs placidas[2] . æfter worulde swiðe æþelboren . and swiþe þeonde on his weorcum . and ealle ofer-hlifigende on wurð-mynte . Wæs he soðlice on rihtwisnysse weorcum . and on eallum godum weorcum . swiðe gefrætwod . ofþryhtum he gehealp . and gemundbyrde þa ðe fordemde wæron . and eac swilce he for wel manega þe unrihtlice fram yflum demum genyþrode wæron alyhte . Nacode he scrydde . and swa ic soðlice secge . ealle nyd-behæfnysse he wæs dælende . þam þe þæs behofodon . and eac swilce his wíf þa ylcan godan weorc beeode . ac hi swa-þeah hwæðere butu þa git hæðene wæron . for-þam þe him nan man þone godcundan geleafan ne tæhte . Hi hæfdon twægen suna þa hi tyhton *þæt* hi him geefenlæhton on godum willan . Wæs he witodlice swiðe æþele on rihtwisnysse . and strang on gefeohtę . swa *þæt* þa hæþenan wæron fram him swiðe gewylde . Wæs he eac wel gleaw on huntunge . and *þæt* singallice ælce dæge beeode . Ac se mild-heorta and se welwillenda god . þe

[1] Leaf 167, back. 2. *alt. to* placidus *in later hand.*

and Christianity revived after that destruction.
Afterward, after some space, the Christian folk
took and built a great minster over the Martyrs' bodies,
where they all three lie, in especial veneration.
There are many wonders wrought frequently
through the holy martyrs, to the comfort of men;
there the blind receive, through their prayers, sight,
and the deaf hearing, and the halt power of motion,
and the mad are there made sane through them,
and unnumbered miracles are effected there very often;
to the praise of the Almighty Who liveth ever in eternity.
AMEN.

## XXX.

## NOV. 2. PASSION OF ST. EUSTACE AND HIS COMPANIONS.

[See Gesta Romanorum; Tale CX.]

In the reigning days [days of the reign] of Trajan the Emperor there was a certain military tribune (who was) a worshipper of idols, whose name was Placidas; very nobly born as to this world, and greatly thriving in his works, and excelling all in honour. Truly he was greatly adorned with works of righteousness and with all good works; the oppressed he helped, and protected those who were condemned; and likewise he assisted very many who were unjustly sentenced by evil judges. The naked he clothed; and, as I truly tell, he distributed to every necessity of them that had need thereof; and his wife also practised the same good works. Nevertheless they both were as yet heathen, because no man had taught them the divine faith. They had two sons whom they educated to imitate them in good will. He was indeed very noble in righteousness, and strong in fight, so that the heathen were much subdued by him. He was also well skilled in hunting, and practised it continually every day. But the merciful and benign God, who always calleth to Himself those

simle æghwær to him þa þe him wurðe beoð gecygð . [1]ne for-seah his godan weorc . ne he nolde þæt his wel-willende mód . and gode swiðe wurðful . buton mede sceolde beon forlætan (*sic*) . and mid ðam þystrum þæs deofollican biggenges . ofer-wrigen beon . ac æfter þam þe hit awriten is . þæt on ælcre þeode þe riht-wisnysse wyrcð him bið andfencge . he becom þa to þysse wel-willendan mildheortnysse . and hine mid þyllicum gemete gehælde . Hit gelamp sume dæge þæt he ferde út on huntað mid eallum his werode and his wuldre . þa geseah he micelne floc heorta . and he ða ge-stihte his werod swa him ge-wunelic wæs . hu hi on þone huntað fon sceoldon . þa hi ealle ymb þone huntað abysgode wæron . þa æteowde him-sylfum an ormæte heort . se wæs ormætre mycelnysse . ofer ealle ða oþre . and wlitig . and þa gewende he fram þam flocce . and ræsde into þam wudu þær he þiccost wæs. Þa þæt placidas geseah . þa gewilnode he þæt he hine gefenge . and him geornlice æfter ferde . mid fæwum geferum . Þa æt nixtan wurdon hi ealle geteorode . and he ana unwerig him æfter fyligde . Witodlice þurh godes fore-stihtunge . ne hors ne he sylf gewergod wæs . ne he for ðæs weges earfoðnysse ablan . ac he lange æfter word[2] . and feor fram his geferum ge-wát . Se heort þa witodlice astah on anne[3] heahne clud . and þær gestód . Placidas ða lange stód . and beheold þone heort . and wundrode his micelnysse . and ablan his æhtan . Him þa god geswutelode þæt he him swilcne dom ne ondrede . ne his mægnes micelnysse ne. [4]wundrode . Witodlice betwux þæs heortes hornum glitenode gelicnys þære halgan cristes rode breohtre þonne sunnan leoma . and seo anlicnysse ures drihtnes hælendes cristes . and he mennisce spræce asende on þone heort . and clypode to placidam þus cwæþende . Eala placida . hwi ehtest þu min . efne for þinum intingum ic com nu . þæt ic þurh þis nyten þe mé ætywde . Ic eom se crist þe þu nytende wurðast . þa ælmyssan þe þu þearfum dest . beforan me syndon . and ic com þæt ic me þe ætywde þurh þysne heort . and for hine þe ge-huntian . and gefón . mid þam nettum minre mildheortnysse. Nis hit na riht þæt min se leofa þeow for his godum weorcum þeowige unclænum deoflum . and þam unwittigum heargum . þurh þæt ic com to eorðan on

[1] Leaf 168. [2] word (*sic; for* wód?) ; *corr. to* ferde *in late hand; cf.* l. 32.
[3] MS. anre. [4] Leaf 168, back.

who are worthy of Him, did not despise his good works, nor would He that his benevolent disposition, very deserving in God's sight, should be let go without meed, and be covered over by the darkness of devil-worship; but according to that which is written, 'that in every nation he who worketh righteousness shall be acceptable with Him,' He condescended to this benevolent mercy, and healed him with a like measure (of it). It happened one day that he went out hunting with all his company and array; then he saw a great flock of harts, and disposed his company, as was customary to him, in order to take them by hunting. When they were all busied about the hunting, then there appeared to himself an immense hart, which was of exceeding bigness above all the others, and beautiful; and then he turned from the flock, and rushed into the wood where it was thickest. When Placidas saw that, he desired to take it and zealously went after it with a few companions; then at last they were all tired, and he alone, unweary, followed after it. Verily through God's predestination neither his horse nor himself was wearied, nor did he stop for the roughness of the way, but he went long after (it), and departed far from his companions. Then indeed the hart mounted up on a high rock and there stood. Then Placidas stood long and beheld the hart, and wondered at its size, and ceased his pursuit. Then God revealed to him that he should not fear such power, nor wonder at the greatness of his might. Behold, between the hart's horns glittered the likeness of Christ's holy rood, brighter than the sun's beam, and the image of our Lord Jesus Christ; and He sent human speech into the hart, and cried to Placidas, thus saying, 'Oh Placidas! why persecutest thou Me? Lo! for thy sake I am now come that I, by means of this beast, might show myself to thee. I am the Christ whom thou ignorantly worshippest; the alms which thou doest to the poor are before Me, and I came that I might reveal Myself to thee through this hart, and instead of it might hunt and take thee with the nets of My mercy. It is not right that my beloved servant, in requital for his good works, should serve unclean devils and the unreasoning idols; wherefore I came to the earth in this form, such as thou

þisum hiwe swilcne þu me nu gesihst . þæt ic mancynn gehælde . Þa ða placidas þis gehyrde . þa wæs he afyrht mid þam mæstan ege . and feoll of his horse to eorðan . and þær læg sume tid dæges . and arás þa eft . and wolde gewislicor witan ymbe þa ætywnysse þe him æteawde . and cwæð to him-sylfum . Hwæt is þeos gesihð þe me her æteawde . Drihten leof onwreoh me hwæt ðu to me spræce . þæt ic on þe gelyfan mæge. Þa cwæð crist to him . Hlyst nu placida . Ic eom hælende crist þe heofon and eorðan of nanan þingan geworhte . and gedyde þæt leoht up asprang . and þystro todælde . and ic eom se ðe gesette dagas . and tida . and gear . and ic eom se ðe man of eorðan gehiwode . and for [1] mancynnes hælo . ic com to eorðan . and flæsc under-feng . and ahangen wæs . and bebyrged . and þy þriddan dæge of deaðe aras. Þa placidas þis gehyrde . þa feoll he eft sona on eorþan and cwæð . Ic gelyfe drihten þæt þu eart se ðe ealle þincg geworhtest . and gecyrst ða dweliendan . and deade geliffestast . Þa cwæð drihten to him . Gif ðu on me gelyfst . far to þære byrig to cristenra manna bisceope . and bide hine fulluhtes. Ða cwæð placidas . Drihten leof mot ic þis cyðan minum wife . and minum cildum . þæt hi gelyfan on þe . Þa cwæð drihten to him . far nú . and sege hiom þæt hi fulwiht onfón . and ge beoð þonne geclænsode fram deofolgilda besmitennysse . and cum hider eft . and ic þe fullicor ætywe . and þe cyþe þa ðe toweard syndon . and onwreo þa halgan gerynu . Hwæt ða placide (*sic*) on niht þanon ham ferde . and his wife rehte eall þæt he geseah . sona swa heo hit gehyrde . þa cwæð heo . Hlaford min . þone god þu gesawe þe ahangen wæs þe cristene men wurþiað . he soðlice is ana soð god þe þurh swilce tacna gecigeð to him þa þe on hine gelyfað . and on þissere nihte ic hine geseah . and he cwæð to me . nu to-mergen þu . and þin wer . and þine suna cumað to me . and nu ic oncneow . þæt he sylf á is hælende crist . Witodlice he wolde under swilcum hiwe wundorlicre wæfersyne þurh þone heort ætywan . þæt þu þy swiþor wundrie his mihta . and on hine

[1] Leaf 169.

now seest Me, that I might heal mankind.' When Placidas heard this, then was he affrighted with the utmost awe, and fell off his horse to the earth, and lay there for about an hour of the day, and 56
then arose again and desired to know more certainly about the revelation which had appeared to him, and said to himself; 'What is this vision which has here appeared to me? Dear Lord, reveal to me what thou spakest to me, that I may believe on Thee.' 60
Then said Christ to him, 'Listen now, Placidas; I am Jesus Christ, Who wrought heaven and earth out of nothing, and caused light to spring up, and divided the darkness; and I am He Who set days and seasons and years; and I am He Who formed man out 64
of the earth, and for mankind's salvation I came to earth and took flesh, and was crucified and was buried, and the third day arose from the dead.'

When Placidas heard this, then fell he again immediately on 68
the earth and said, 'I believe, Lord, that Thou art He Who wroughtest all things, and convertest the erring, and quickenest the dead.' Then said the Lord to him, 'If thou believest on Me, go to the city, to the bishop of Christian men, and pray him for 72
baptism.' Then said Placidas, 'Dear Lord, may I make this known to my wife and to my children, that they may believe on Thee?' Then said the Lord to him, 'Go now and bid them receive baptism, and ye shall then be cleansed from the pollution of 76
idolatry; and come hither again, and I will show thee more fully, and make known to thee those things which are to be, and will reveal the holy mysteries.'

Behold, then! Placidas went home thence at night, and told his 80
wife all that he had seen. As soon as she heard it, then she said; 'My lord, thou sawest the God Who was crucified, Whom Christian men worship; He truly is the one true God Who by such signs calleth to Him those who believe on Him; and in this 84
night I saw Him, and He said to me, "Now, to-morrow thou and thy husband, and thy sons shall come to Me." And now I have perceived that He Himself ever is the Saviour Christ. Verily He desired to show, under such a form, a wonderful spectacle by means 88
of the hart, that thou mightest wonder the more at His might,

gelyfe . Uton nu faran on þisse[1] nihte . and begitan us þæt halige fulluht[2] cristenra manna . þurh þæt . soðlice beoð his agenne þa ðe on hine gelyfað . Þa cwæð placidas to hire . þæt ylce me sæde se
88 þe ic geseah . Þa soðlice to middre nihte hi ferdon swa heora men nyston to cristenra manna sacerda . and rehton him ealle þincg þe him ætywde wæron . and þæt hi on god gelyfdon . and halsodon hine þæt he hi gefullode. Se bisceop wæs ða mid micelre blisse
92 gefylled . and wuldrode god se þe wile þæt ealle menn hale beon . and to soðfæstnysse wege becumað . and he hi þa gecristnode . and tæhte hi þa geryna (*sic*) þas halgan geleafan . and gefullode hi on naman . fæder . and sunu . and þæs halgan gastes . and nemde
96 placidam eustachium . and his wif theophistim . and his anne suna agapitum . and oþerne theofistum . and sealde hi þæt halige geryne . cristes lichaman and blodes . and forlet hi þus cwæþende . Drihten hælende crist þæs lifigendan godes sunu . sy mid eow . and forgife
100 eow þa ecan rica. Soðlice ic oncnawe þæt godes bletsung is mid eow . brucað ge godes neorxne-wonges and gemunað min iohannis ic bidde eow. Þa soþlice eft on ærne mergen genam eustachius feawa geferan . and ferde to ðære stowe þær he ær þa ge-syhðe
104 geseah . and tosende his ge-feran swilce for huntoðes intingan . and he ana beláf and nealæhte to þære stowe . and geseah þa ylcan gesihðe þe he ær geseah . and feol niþer on his ansyne and cwæð . Ic halsige þe drihten . and ic oncnawe þæt þu eart hælend crist þæs
108 lifigendan godes sunu [3]and nu ic hider com . and bidde þine untodæledlican godcundnysse . þæt þu me geswutelige . þæt þu me ær behete . Đa cwæð se hælend to him. Eadig þu eart þe onfenge þone þweal minre gife and þe ge-gyredest mid undeadlicnysse . and nu þu
112 ofer-swiðdest deofol and fortræde þone þe þe beswâc . and nu ðu unscryddest þe þone brosnigendlican mann . and þe gescryddest þone unbrosnigendlican . se þurh-wunað â on worulde . nu beoð geswutelode þa weorc þines geleafan . and deofles anda bið astyred wið þin .

[1] þisse, *alt. to* þissere. [2] Leaf 169, back. [3] Leaf 170.

and believe on Him. Let us now go this night and obtain for ourselves the holy baptism of Christian men, through which verily those who believe on Him are His own.' Then said Placidas to her, 'He Whom I saw said the same to me.' Then verily at midnight they went, so that their servants should not know it, to the Christian men's priest, and related to him all the things which had been shown them, and (said) that they believed on God, and entreated him to baptize them.

Then the bishop was filled with much bliss, and glorified God, Who willeth that all men should be whole and come to the way of truth; and he thereupon christened them all, and instructed them in the mysteries of the holy faith, and baptized them in the name of the Father, and of the Son, and of the Holy Ghost; and named Placidas Eustachius, and his wife Theophistis, and his first son Agapetus, and the second Theophistus, and gave them the holy sacrament of Christ's body and blood; and let them go, thus saying, 'The Lord Jesus Christ, the Son of the living God, be with you and give you the eternal kingdom; truly I perceive that God's blessing is with you; enjoy ye God's paradise, and remember me, John, I pray you.' Then verily again in the early morning Eustace took a few companions and went to the place where he had before seen the vision, and dispersed his companions as if for the sake of hunting; and he alone remained, and approached the place, and saw the same vision which he had seen before, and fell down on his face, and said; 'I beseech Thee, Lord, and I acknowledge that Thou art the Saviour Christ, the Son of the living God; and now I have come hither, and pray Thy indivisible divinity that Thou wilt reveal to me that which Thou didst before promise me.' Then said the Saviour to him, 'Blessed art thou who hast received the washing of My grace, and hast clothed thyself with immortality; and now thou hast overcome the devil, and hast trodden under foot him that deceived thee; and now thou hast divested thyself of the corruptible man, and hast vested thyself with the incorruptible, who continueth ever world without end; now shall be manifested the works of thy faith, and the devil's envy will be stirred up against thee, because thou

forðan þu hine forlæte . and efest þæt he ælc yfel do ymbutan þe . Þe gedafenaþ soðlice fela aræfnian . þæt þu onfo wuldorbeah . Efne þu wære nu oð þis up-ahafen on þisse worulde æhtum . and hwilwendum weorcum . nu gedafnað þe þæt þu beo ge-eaðmet . of þire hean idelnysse . þæt þu eft beo upahafen on gastlicum welum . ne ateorige þin mægen . ne ðu ne beseoh to þinum ærran wuldre . ac eall swa þu gewilnodest þæt þu mannum gelicodost þurh þin sigefæst gefeoht . and þam deadlican cyncge . swa þe eac gedafenað to efestenne þæt þu me þam undeadlican cyncge þine trywa gehealde . and on þissum tidum beon gecostnod þurh þrowunga . and geswinc . swa min se leofa ðeow iob . and deofles oferswiðend þurh geþyld . Warna huru þæt nan wyrgung . and ceorung astige on þinum geþohte . Soðlice þonne þu bist geeaðmodad ic cume to ðe . and gelæde þe eft to þinum agenum wuldre and wurð-scipe . Þa æfter þysse spræce . astah crist to heofonum . and cwæð to eu[1]stachio hwæðer is ðe leofre þe ðu nu onfó þa costnunga . þe near þinum ende . Þa cwæð eustachius . Ic halsige drihten hælend buton hit unaræfnedlic sy to ofer-cumenne . Þa þing þe us synd fram ðe forestihtode læt us nu onfon þa costnunge . and syle us geðyld to aræfnigenne . þylæs se awyrgeda feond astyrige þæt we ænig þing cwæþan and geþencan . ongen þinne willan . Drihten him to cwæð . Eustachi . winn ongen . soðlice min gifu is mid eow . and gehylt eowre sawla . Eustachius gewende þa ham . and arehte his wife eall þæt him fram drihtne gesæd wæs . and hi bigdon heora cneowa . and bædon god cweðende . Drihten hælend . beo hit swa þin wylla sy . Þa gelamp hit æfter feawum dagum þæt his hired wæs gestanden mid cwylmendre adle . and wæron deada ægðer ge his þeowas . ge þeowena . þa ongeat eustachius þæt seo fore-sæde costnung him ða æt wæs . and þancfullice hi under-feng . and bæd his wif þæt heo ne ateorede . ne to sarig wære . Þa eft æfter lytlan fæce . wurdon his hors ealle . and ælces cynnes nytena deade . and he þa costnunga lustlice underfeng . and dihlice mid his wife . and mid his twam sunum aweg gewât . þa þæt ongeaton

121. V. (fol. 72) *begins here.* 124. efestene.
123. cyninge. 127. wirging.

[1] Leaf 170, back.

hast forsaken him, and he will hasten to do every evil concerning thee. It behoveth thee verily to suffer many things that thou mayest receive a crown of glory. Behold! thou wast until now exalted in this world's riches and transitory works; now it befitteth thee to be humbled from thine high vanity that thou mayest afterward be exalted in spiritual riches. Let not thy courage fail, neither look thou back to thy former glory; but even as thou hast desired to please men and the mortal king by thy victorious fight, so likewise it behoveth thee to hasten that thou mayest keep thy troth with Me, the immortal King, and at this time to be tried by sufferings and labour, even as my beloved servant Job, and (be) the devil's vanquisher through patience. Beware however that no cursing and murmuring arise in thy thought. Verily when thou shalt be humbled I will come to thee, and will bring thee again to thine own glory and honour.'

Then after this speech Christ ascended to heaven, and said to Eustace; 'Whether is dearer to thee to receive temptations now, or nearer thy end?' Then said Eustace, 'I beseech (thee) Lord Jesus, unless it be unallowable to overcome the things which are predestined by Thee for us, let us receive the temptation now, and give us patience to endure, lest the accursed fiend provoke us to say and think anything against Thy will.'

The Lord said to him; 'Eustace, strive; verily My grace is with you and shall keep your souls.'

Then Eustace returned home, and related to his wife all that was said to him by the Lord, and they bowed their knees, and besought God, saying, 'Lord Jesus, be it as Thy will may be.' Then it happened after a few days that his household was attacked by a mortal disease and died, both his male and female servants. Then Eustace perceived that the aforesaid trial was then upon him, and thankfully received it, and besought his wife not to faint nor be too sorry. Then again after a little space all his horses and beasts of every kind were dead, and he joyfully received those trials, and secretly went away with his

135. arcfnienne; astyrie. 137. him cwæð to; win.

yfele men . þæt hi swa be-reafode wæron . þa ferdon hi to . and namon heora gold and seolfor . and eall þæt þær wæs . and swa eall heora æhta losodon þurh deofles searwa . on þam dagum gelamp þæt eall folc wurþodon symbelnysse mid þam casere þurh þone sige þe he on persia ðeoda [1]gefeaht . Was hit eac þeaw þæt placidas on þære symbelnysse fyrmest beon sceolde . for-ðam he wæs þæra cempena lareow and ealdorman . þa wæs he soht . and hine nan man findan mihte . þa wundrodon ealle men þæt on swa lytlan fæce hine nan man findan mihte . ne nan þing þæs him to belamp . and se casere and ealle his þægnas wæron swiðe sarie . for his færedlican aweg-gewitennysse . þa cwæð his wif to him . hu lange wunige we her . utan niman uncre twa cild and faran heonan . elles we beoð to hospe and edwite eallum þe us cunnon . þa on niht genamon [2] heora twægen suna . and ferdon to egypta lande . soðlice æfter þam þe hi ferdon twegen dagas . þa comon hi to sæ . and þær ge-metton scip standan . and hi on þæt eodon . and mid him reowan . þa geseah þæs scypes hlaford þæt eustachies wif swiðe fæger wæs . þa gewilnode he hi habban . and gyrnde þæs scyp-tolles . ac ða hi nan þincg næfdon to syllanne . þa gyrnde he þæs wifes for þam tolle . þa eustachius þæt aget . þa nolde he hi alætan . þa bicnode se scip-hlaford to his mannum . þæt hi hine ut sceoldon wurpan . þa eustachius ongæt heora sarwa . þa let he þæt wif . and genam his twa cild . and eode geomrigende and cweðende . Wa me and eow forþam eower modor is ælfremedum were ge-seald. Eode þa swa heofende . oð þæt he becom to sumum flode . and ne dorste ða for ðæs flodes mycelnysse mid þam twam cildum ingan . ac bær þæt an cild ærest . and sette [3]on oðre healfe þæs staðes and eode ongean feccan þæt oþer . þa he ða wæs tomiddes wætres . þa geseah he þæt an leo genam þæt cild . and gewende to wuda mid . he ða wæs geortruwod þæs cildes . and gehwearf geðyldelice hopiende þæs oðres . ac þa he ðyderweard wæs . geseah he þæt an wulf genam þæt . þa tær he his loccas heofende . and wolde hine sylfne adrencan on þam wætre . ac hine seo uplice

152, 154. symbelnesse. 156. menn. 158. þegnas ; sarige.

[1] Leaf 171. [2] hy *supplied in late hand.* [3] Leaf 171, back.

wife and with his two sons. When evil men had learned that they were so bereaved, then went they, and took their gold and silver, and all that was there; and so all their goods were lost through the devil's artifices. In those days it happened that all people were worshipping in solemn assembly with the Emperor for the victory which he had gained over the Persian nation. It was also the custom that Placidas should be foremost in this solemnity, because he was the master and leader of the soldiers. Then was he sought, and no man could find him. Then all men wondered that in so little space (i.e. at so short notice) no one could find him, nor anything which belonged to him; and the emperor and all his servants were very sorry for his sudden departure. Then said his wife to him, 'How long abide we here? Let us take our two children and go hence, else we shall be a reproach and taunting to all that know us.' Then, at night, they took their two sons, and went to the Egyptians' land. Verily after they had travelled two days, they came to the sea, and there found a ship standing, and they went on it and rowed with them.

When the ship-master saw that Eustace's wife was very fair, he desired to have her, and demanded the ship-toll; but, as they had nothing to offer, he demanded the wife for the toll.

When Eustace knew that, he would not let her go; then the ship-master beckoned to his men that they should throw him overboard. When Eustace perceived their artifices, then he left the woman and took his two children, and went lamenting and saying—'Woe to me and to you! for your mother is delivered over to a foreign man.' And he went thus, sighing, until he came to a certain river, and durst not, on account of the great size of the river, go in with the two children; but bare one child first, and set it on the other side of the bank, and went again to fetch the second. When he was in the midst of the water, he saw that a lion took the child and went to the wood with it. Then he despaired of the child, and returned patiently, having hope of the other; but when he was (turned) thitherward, he saw that a wolf took it. Then he tare his locks, lamenting, and desired to drown

162 twegen. 167. þing; sellanne.

arfæstnyss gestaþelode mid geþylde . þæt he þæt ne dyde . Seo leo soðlice heold þæt cild ungederod . æfter godes gestihtunge . þa hyrdas ðæs landes geseonde þæt se leo þæt cild swa cucu bær . æfter urnon . and hit ahreddon . and eall-swa þa yrðlingas . ahreddon þæt oðer cild æt þam wulfe . Witodlice ge ða hyrdas . ge ða yrðlingas . wæron of anre scire . and hi þa cild afeddan mid him . Eustachius soðlice heora fæder wende þæt hi fram þam wildeorum abitene wæron . eode þa heofende and cwæðende . Wala wa hu ic nu greow . swa þæt treow þe mid wæstmum bið fægre gefrætwod . and eom nu swa þæt twig . þæt bið acorfen of þam treowe . and aworpen on micclum ystum . and eg-hwanon gecnissed . wala on hu micelre genihtsumnysse ic hwilum wæs . and eom nu bereafod . swa an hæftnydlincg . Iu ic wæs cempena lareow . and mid mycclum were ymbseald . nu ic eom ana forlæten . ne furþum mine bearn ic næbbe . Ac þu drihten ne forlæt me . ne mine teares ne for-seoh . ic geman leof drihten þæt þu cwæde . þæt ic sceolde gecos[t]nod beon eall-swa iob . ac on sumum þingum mare ic þolige[1] þonne he . he soðlice þeh him æhta losodon . swa-þeah him wæs his myxen forlæten . þæt he þær-uppan sittan mihte . Ic soþlice on ælþeodignesse anxsumnysse þrowige . He hæfde frynd þæt hine frefrodon . and him efensargodon . ic soðlice on þis westene hæbbe wilde deor þe mine bearn me benaman . he hæfde his wif mid him . þe hine arette . þeah he his bearna þolode . ic witodlice æghwanane eom unge-sælig buton westme . ne furðum an spearca mines cynrenes nis me forlætan . ac eom gelic þam bogum þe on westene æghwanane mid ystum slægene [synt][2] . Drihten leof ne onscunige ðu þines þeowes mænigfealdan word . ic sorgie soðlice þæt ic ma spræce þonne hit gedafnað . sete drihten heordrædene minum muðe . þæt min heorte ne abuge to yflum wordum . þi-læs þe ic beo aworpen fram þine ansyne . drihten leof syle me nu reste mire mænig-fealdan gedrefednysse . and mid þisum wordum he eode wepende on þone tun þe hatte dadissus . and þær wunode . and beget him biglyfne mid his weorce . þa æfter micelre tide . bæd he þæs tunes hlaford[as][3] þæt he moste healdan heora æceras . and him mede earnian . and he ðær drohtnode fiftyne gear . his suna

[1] Leaf 172. [2] synt *added in late hand.* [3] hlaford *in margin; rest cut off.*

himself in the water; but heavenly virtue fortified him with patience, so that he did it not. Of a truth the lion kept the child unharmed, by God's ordinance; the shepherds of the country, seeing that the lion bare the child thus alive, ran after and rescued it; and also the husbandmen rescued the other child from the wolf. Verily, both the herdsmen and the husbandmen were of one district, and they fed the children with them; but Eustace their father supposed that they had been devoured by the wild beasts; so he went lamenting, and saying; 'Well away! How did I but now grow like the tree which is beautifully adorned with fruits, and am now like the twig that is cut off the tree and cast away in a great storm, and buffeted on all sides. Alas! in how great abundance I once was, and am now bereaved like an enslaved captive; formerly I was master of the soldiers, and compassed about with a great company; now I am left alone, nor have I even my children. But Thou, Lord, forsake me not, nor despise my tears; I remember, dear Lord, that Thou saidest that I should be tried, even as Job, but in some things I suffer more than he. He, verily, although his goods were lost to him, nevertheless his dunghill was left to him that he might sit thereupon; I, indeed, suffer anguish in exile. He had friends who comforted him and sorrowed with him, but I verily have wild beasts in this wilderness, that have taken away my bairns; he had his wife with him who refreshed him, though he suffered (the loss of) his bairns. I verily on all sides am unhappy, being without offspring, nor even a spark of my kindred is left to me, but I am like the boughs which in the desert are beaten on all sides by storms. Dear Lord, reject Thou not Thy servant's manifold words; I, indeed, sorrow in such wise that I speak more than is fit. Set, Lord, a guard on my mouth that my heart yield not to evil words, lest I be cast away from Thy countenance. Dear Lord, give me now rest from my manifold tribulations.'

And with these words he went weeping into the town which is called Dadissus, and there dwelt, and procured for himself food by his work. Then after a great time he prayed the lords of the town that he might occupy their fields and earn him meed; and he lived

þonne wæron afedde on oþran tune . and heora naðor nyste þæt hi wæron gebroðra . Witodlice se hæþena scip-hlaford se ðe genam eustachius wif . gelædde hi to his earde . and godes gife hi gescylde þæt he hī ne gewemde . þa hwile þe heo mid him[1] wæs . ealswa heo to gode wilnode . and siððan he dead wæs heo wæs his yrfe-numa . Æfter þissum wæs ge-worden micel hergung on þam lande . þe eustachius ær on wæs . and hi fela ðæra romaniscra landa awestan . þa wæs se casere þearle geancsumod for þære hergunge . and gemunde þa placidam . and swiþe geomrode for his færlican awæg-gewitennysse . gesomnode þa his fyrd ealle to him . and geornlice axode be him . and bebead þæt man foran sceolde . swa wide swa his anweald wære . and hine geornlice axian . and he eac behét þam þe hine funden . micelne wurðscipe . and fremfulnesse . Þa ferdon soðlice twegen cempan þa wæron genemde . antiochus . and achaius . þa ær wæron under eustachius handa . and þurh-ferdon ealle þa land þe into rome hyrdon . oððæt hi comon þær he wunode . Eustachius þa soðlice feorran hi behealdende . be heora gewunelican gange hi gecneow . and gedrefed on his mode . he ge-bæd hine . and cwæð . Drihten ure god þu ðe generast of ælcum geswince þa þe on þe gehihtað . gefultuma me þæt ic mote þine þeowene mine gemeccan git geseon . swa ic nu þas gehænde geseo þe me hwilon þenedon . witodlice ic wát þæt mine bearn for minum synnum fram wildeorum abitene synd . forgif me drihten . þæt ic huru on æristes dæge hi geseon mote . Him þa ðus sprecendum com stefn ufane to him cwæðende . Getryw eustachi . soðlice on þisse andweardan tide þu gehwyrfst to þinum þam ærran wurð[2]scipe . and þu onfehst ge þin wif ge þine cild . Witodlice oh þære æriste þu gesihst micelre mærran þincg . and þu onfehst þara ecra goda gelustfullunga . and þin nama bið ecelice gemærsod . Eustachius þa ðis gehyrende . mid mycelre fyrhto geslegen wæs . þæt he gestandan ne mihte . ac gesæt . Arás ða eft upp and locode wið ðæs weges . and geseah þæt þa menn wæron wið his weard . and he hi wel gecneow . ac hī ne cneowan hine . þa cwædon hi to him . hal wæs ðu broðor . he him oncwæð . syb sy mid eow

226. V. (fol. 92) *begins here; but is illegible.* 228. V. ahsian (?).

[1] Leaf 172, back. [2] Leaf 173.

there fifteen years. His sons then were nurtured in another town; and neither of them knew that they were brothers. Truly the heathen ship-master, he who took Eustace's wife, led her to his country; and God's grace shielded her that he defiled her not while she was with him, even as she desired of God; and after he was dead, she was his heir. After this there was made a great invasion of the country wherein Eustace had been at first, and they wasted many of the Romans' lands. Then was the emperor exceeding troubled on account of the invasion, and remembered Placidas, and sorely lamented for his sudden departure; he assembled then all his army to him, and diligently asked about him, and commanded that men should go as widely as his dominion was, and enquire earnestly for him; and he also promised to those who should find him great honour and benefit. Then went two soldiers who were named Antiochus and Achaius, who formerly were under Eustace's hands, and went through all the lands which obeyed Rome until they came where he dwelt. Then truly Eustace beholding them afar, recognized them by their accustomed gait; and being troubled in his mind, he prayed and said—'Lord our God, Who deliverest from every affliction those who hope in Thee, help me that I may yet see Thy servant my spouse, as I now see at hand those who once served me. Of a surety I know that my bairns on account of my sins are devoured by wild beasts. Grant to me, Lord, that I may at least see them in the day of resurrection.' To him then, thus speaking, came a voice from above, saying to him; 'Trust, Eustace; truly in this present time thou shalt return to thy former dignity, and thou shalt receive both thy wife and thy children; verily, at the resurrection thou shalt see much greater things, and thou shalt receive the delights of the eternal good things, and thy name shall eternally be praised.'

Eustace then, hearing this, was struck with great awe, so that he could not stand, but sat down; then he arose up again, and looked along the way, and saw that the men were coming towards him; and he knew them well, but they did not know him. Then said they to him, 'Hail to thee, brother!' He answered them, 'Peace be with you, brothers!' Then said they again, 'Tell us,

broðra . Ða cwædon hi eft . Sæge us la leof hwæðer ðu her wite
ænigne ælþeodigne þe hatte placidas mid his wife . and his twam
sunum . soþlice gif ðu hine us gecyþest . we þe willað syllan gode
mede . þa cwæð he . for hwilcum þingum sece ge hine . hi cwædon .
he wæs us swyðe leof freond . nu wolde hine geseon . gif we hine
geaxian mihton æfter swa fela gearum . Ða cwæð he . nat ic her
nanne swilcne wer . soðlice ic sylf eom ælþeodig. Eustachius þa
gelædde hi into his gesthuse . and ut-gangende bohte him wīn . and
him scencte for heora micclan geswince . þa cwæð he to þam hus-
hlaforde . þas men synd me cuðe . and hi for-þi comon to me . gif
me nu mettas . and win . and ic hit þe gilde eft of mire hyre . and
he him þa glædlice tiþode . and he ða eustachius him þenode . and
gemunde hu hi him ær þenode (*sic*) . and ne mihte forberan þæt
he ne weope . ac eode ut and þwoh his eagan . and com
eft inn . and þenode him . hi þa geornlice hine be[1]heoldon
and hine be dæle oncneowan and cwædon . gelic is þæs man
þam menn þe wit secað . eaðe he hit mihte beon . Ða cwæð se
oðer . Ic wat þæt he hæfde ane dolhswaðe on his hneccan þæt
him gelamp iu on gefeohte . Gyman we nu hwæðer he þæt tacen
þære wunde hæbbe . þa hi þa hine geornlice beheoldon . þa
gesawon hi þa dolhswaðe on him . and hi sona hine beclypton . and
cystan . and weopen for blisse . and axodon hine hwæðer he hit
wære þe heora cempena lareow geo wæs . he þa oðsóc þæt he hit
nære . hi þa ongen hine gecnæwne gedydon be þam tacne þe on his
hneccan wæs þæt he hit wæs . and hine axodon be his wife . and
his cildan hwæt hi ge-ferdon . He þa cwæð . þæt he hit wæs . and
þæt his wif . and his cild . deade wæron . Ða sona wearð þis cuð
eallum on þam lande . and hi þider comon mid mycelre wundrunge .
and þa menn þe him æfter ferdon . rehton þam mannum eallum be
his ærran wuldre . Þa hi þus gehyrdon . þa weopon hi ealle
cwæðende . Eala þæt swa mycel healicnys swilces weres us þeowode .
Ða cempan þa cyðdon him þæs caseres bebod . and scryddon hine
mid þam betstan reafe . and læddon forð mid him . and þa land-
leode hine furðor gebrohton . and he hi mid sibbe forlet . Eu-

[1] Leaf 173, back.

oh master! whether thou know here any stranger who is called Placidas, with his wife and his two sons; truly, if thou makest him known to us, we will give thee good meed.' Then said he, 'For what reasons seek ye him?' They said, 'He was to us a very dear friend; now would we see him, if we could have intelligence of him after so many years.' Then said he, 'I know not here any such man; truly, I myself am a stranger.' Eustace then led them into his guest-house, and going out bought wine for them, and gave them to drink on account of their great fatigue.

Then said he to the master of the house, 'These men are known to me, and therefore they came to me; give me now meats and wine, and I will pay thee afterward out of my hire.' And he thereupon gladly granted it to him, and he then, Eustace, served them; and remembered how they had before served him, and could not forbear to weep, but went out and washed his eyes, and came again in, and served them. They then earnestly regarded him and partly recognised him and said, 'This man is like the man whom we seek, it might easily be he.' Then said the other, 'I know that he had a scar on his neck that chanced to him in fight; let us observe now whether he hath the token of that wound.' When they looked at him carefully, then saw they the scar on him, and they immediately embraced and kissed him, and wept for bliss, and asked him whether it were he who formerly was the teacher of their soldiers; he then denied that it was he. Then they in return made him manifest by the mark on his neck, that it was he, and asked him concerning his wife and his children, how they had fared. He then said that it was he, and that his wife and his children were dead. Then this soon became known to all in the land, and they came thither with great wondering; and the men who had gone after him related to all men concerning his former glory. When they heard this, they all wept, saying, 'Alas! that so great excellence of such a man should have served us.' The soldiers then made known to him the emperor's command, and clothed him with the best garment, and led him forth with them; and the people of the country brought him further, and he dismissed them in peace. Eustace then, on the way,

stachius þa on þam wege him rehte hu him crist ætywde . and hu he of fulwihte genemned wæs eustachius . and eall hu him gelamp be his wife . and his cildum . þa embe fiftyne dagas . comon hi to
288 ðam [1]casere . and þa cempan hi þa arehton eall him hu hi hine fundon . and se casere eode ongen hine . and cyste hine . and axode hwi he swa feor of his earde faran wolde . he ða him and ealle his duguðe endebyrdlice arehte ealne his sið . and his wifes . and his
292 cilda . Se casere þa and ealle wæron swiðe bliðe his ongeancymes . and hine bædon þæt he eft fenge to þam anwealde þe he ær hæfde . and he swa dyde . het ða gegaderian fyrde . þa he þa fyrde sceawode . þa onget he þæt ðær næs fyrod (*sic*) genoh ongen heora
296 fynd . Het þa of ælcre byrig and tunum . gegaderian ma cempena . Þa gelamp hit þæt man bead þam tunræde þe his suna on afedde wæron . þæt man sceolde twegen cempan gescyrpan to þære fyrde . þa geceas man þa twegen cnihtas . forþam þe hi wæron caflice
300 and cyrtene . and ælþeodige . to þære fyrdunga . Þa wæs eall seo fyrd gegaderod beforan him . and he hi þa getrymede . and gesette swa his þeaw wæs . þa geseah he on-gemang oþrum þa geongan cnihtas þæt hi wæron wlitige on hiwe . and lange on wæstmum .
304 gesette hi þa fyrmeste on his þenunge . and wearð onæled on heora lufe . and æfter þam þe he gefadod hæfde eall his werod swa his þeaw wæs . þa ferde he to þam gefeohte . and ge-eode þa land þe ða hæðenan ætbrodon hæfdon . and hi þam casere underþeodde .
308 Ferde ða forð ofer þæt wæter þæt wæs genemned idispis . in þa inran land þæra hæðenra . and hi ofer-com . and heora eard aweste . þa git he wilnode þæt he innor ferde . [2]þa ðurh godes fore-stihtunge he becom to ðam lande þær his wif wæs . hæfde hio hire
312 gebogod on anan wyrtigan hamme . and wæs hio swa we bufan sædon ungederod þurh godes gescyldnysse . fram þæs hæðenan gemanan . Þa com eustachius mid his here to þam tune þe heo ða on wæs . Wæs seo wununng þær swyþe wynsum on to wicenne .
316 and his geteld wæron gehende hire wununge geslagene . ða ge-lamp hit eac þæt þa twegen cnihtas hire suna . heom in ge-curon mid

[1] Leaf 174. [2] Leaf 174, back.

related to them how Christ had appeared to him, and how he
in baptism was named Eustace, and how it had all happened to 304
him about his wife and his children. Then in about fifteen days
they came to the emperor and the soldiers; they then related all
to him, how they had found him; and the emperor went to meet
him, and kissed him and asked why he had willed to go so far 308
from his country. He then related in order to him and to all his
nobility, all his journey, and his wife's, and his children's. Then
the emperor, and all, were very blithe at his return, and besought
him that he would again assume the authority which he had 312
formerly; and he did so. He then bade men assemble an army;
and when he reviewed the army, he then perceived that there was
not a sufficient army to meet their enemies. Then he bade men
collect from every city and town more soldiers. Then it happened 316
that they commanded the council of the town in which his sons
had been brought up, that they should equip two soldiers for the
army. Then they chose the two youths because they were bold,
and handsome, and foreigners, for the military service. So all the 320
army was assembled before him, and he arrayed them in order,
and disposed them, as his custom was. Then he saw among
others the young knights, that they were fair in countenance and
tall in stature; so he placed them the foremost in his service, and 324
became inflamed with love of them; and after he had disposed all
his host as his custom was, he went to the fight and overran the
lands which the heathen had taken away, and subjected them to
the emperor. Then he went forth over the river which was named 328
Idispis in the inner lands of the heathen, and overcame them, and
wasted their country; moreover he desired to penetrate it further.
Then, by God's fore-ordaining, he came to the land where his wife
was; she had taken up her abode in a garden-enclosure, and she 332
was, as we said above, unharmed, through God's protection, by
the heathen society.

Then came Eustace with his army to the town wherein she was.
Her dwelling there was very winsome to encamp in, and his tents 336
were pitched nigh at hand to her dwelling. Then it happened
also that the two youths, her sons, chose to abide with their

hyre meder . ne hi niston þæt heo wæs hire modor . ne heo niste þæt hi wæron hire suna . þa an under-mæl spræcon hi betwux him
320 þær-inne embe heora cild-geogoðe . and seo modor sæt geornlice hlystende hire tale . Þa cwæð se yldra broðor . þæt is . þæt ic gefyrnost gemunan mæg . þæt min fæder wæs cempena ealdor-man . and min modor swyðe wlitig wæs on hiwe . and hi hæfdon twegen
324 suna . me . and oþerne gingran . and þa on niht ferdon hi út . and genamon unc and ferdon to sæ . and ut reowan . þa we up comon þa næs ure modor mid us . nat ic for-hwi . þa genam ure fæder unc . and bær us wepende forð on his weg . þa becomon we to
328 anre éá . þa eode he in þæt wæter . and bær mine gingran broþor . and forlet me . Þa cyrde he eft ongean wolde feccan me . . þa com an wulf and gelæhte mine broðor . and ær he to me cuman mihte . færinga com of ðam wuda an leo . and gegrap me . and arn to
332 wuda . and þa hyrdas ðe þær gehende wæron . ahreddan [1]me . and ic wæs ða afed on þam tune eal-swa ðu wast . and ic nyste hwæt min fæder geferde . and min broðor . Þa se gingra broðor þis eall gehyrde fram þam yldran broðor . þa aras he and gelæhte hine be
336 þam swuran . and cyste . and clypte . and sæde . þurh þone god þe cristene wurðað . ic eom þin broðor be þire tale . for-þam me sædon þe me afeddon þæt hi me ahreddan fram þam wulfe . Ða hiora modor þas word gehyrde . þa wæs eall hire heorte astired .
340 and hire innoð . and þohte hwæðer hit hire suna wæron . forðam he cwæð þæt heora fæder wære cempena ealdor-man . and eac þæt heora modor æt ðam scype forlætan (*sic*) wearð . Þa ðy oþre dege gesohte heo þæra cempena ealdorman . þus cweðende . Ic bidde þe
344 leof hlaford þæt þu me gelæde to minum earde . Ic eom soðlice romanisc . and ic on hæftnyd hider gelæd wæs . Þa onge-mang ðyssum beheold heo hine swyðe georne . and ge-cneow þa tacna þe on his hneccan wæron . and heo þa aforhtode . and ne mihte
348 forbæran þæt heo hit leng forhæle . ac gefeoll to his fotum . and cwæð . Ic halsige þe leof hlaford þæt þu ne beo gewylged ongen þine þeowene . ac for þinre arfæstnysse gehyr me . and sege me

[1] Leaf 175.

mother, nor knew they that she was their mother; neither knew she that they were her sons. Then one morning time they spake betwixt themselves therein about their childhood, and their mother sat earnestly listening to their tale. Then said the elder brother, 'The earliest thing that I can remember is, that my father was the tribune of the soldiers, and my mother was very fair of countenance; and they had two sons, me and another younger one; and one night they went out, and took us too, and went to sea and rowed out; when we came up [i.e. landed], then our mother was not with us, I know not wherefore; then our father took us two, and bare us forth weeping on his way; then we came to a river, and he went into the water and bare my younger brother and left me. When he returned, wishing to fetch me, there came a wolf and seized my brother; and before he could come to me, suddenly there came from the wood a lion, and gripped me, and ran to the wood; and the shepherds who were there at hand rescued me, and I was there reared in the town, even as thou knowest, and I knew not how my father and my brother had fared.'

When the younger brother had heard all this from the elder brother, then he arose and caught him by the neck, and kissed and embraced him, and said, 'By the God whom Christians worship I am thy brother by thy tale, because those who reared me told me that they had saved me from the wolf.' When their mother heard these words, then all her heart and all her inward thoughts were stirred, and she thought whether it could be her sons, because he had said that their father was a military tribune, and eke that their mother was left behind in the ship. Then the next day she sought the tribune of the soldiers, thus saying, 'I pray thee, dear lord, that thou wilt bring me to my country. I am truly a Roman, and I was brought hither in captivity.' Then in the meanwhile she looked at him very earnestly, and recognised the signs which were on his neck, and she was thereupon affrighted, and could not bear to conceal it longer, but fell at his feet, and said, 'I beseech thee, dear lord, that thou be not wrath with thy servant; but, for thy clemency, hear me and tell me what thou art. I ween,

hwæt þu sy . ic wene leof þæt þu sy placidas cempena ealdorman .
and wære eft on fulluhte genemned eustachius . þone eac swylce se
hælend sylf wæs gemedemod þurh þone heort to his mildheortnysse gecigan . *þæt* he on hine gelyfde . and he ða þurh mænigfealde costunga þe him on be[1]comon genam his wíf . *þæt* ic eom .
and his twegen suna . agapitum and theophistum and ferde to
ęgypta lande . and þa ða we reowan . þa ge-nam se scip-flaford me
neadinga æt him . forþam he wæs hæðen . and he me gehæfte on
his eðle . and crist me is gewita *þæt* he ne nan man me gewemde
oþ þisne dæg . ac crist se lifigenda geheold mine clænnysse . Nu ic
hæbbe eall þis gesæd swa hit gelamp . nu bidde ic ðe þurh *þæt* miccle
mægen ures drihtnes . *þæt* þu me secge hweðer þu ðis gecnawe .
Þa eustachius þis gehyrde þa beheold he hí and gecneow hí be hyre
wlite . and for micelre blisse weop and hi cyste . and gode þancode
se gefrefrað ealle þa þe on hine getrywað . and of ealre angsumnysse generað . Þa cwæð heo to him . Hlaford hwær synd uncre
suna . he andswarode . wildeor hí gelæhton . and he ða arehte hire
hu hí genumene wæron . Þa cwæð heo . Uton dón criste þancung
ic ge[1]yfe witodlice . *þæt* eall-swa god unc geuþe *þæt* wit unc
gemetton . *þæt* he eal-swa forgife . *þæt* wit uncre bearn onenawen .
Ða cwæð eustachius . and ne sæde ic *þæt* wilde deor hi gelæhton .
Ða cwæð heo . Gyrstan dæg ic sæt binnan minan cafertune . þa
gehyrde ic hu twegen geonga cnihtas spræcon him betwux be heora
cild-geogoðe . nu wat ic to soþan . *þæt* hi synd uncre bearn . Ne
hi sylfe nyston *þæt* hi wæron gebroþra . buton þurh þa reccinge þe
se yldra broþor rehte *þam* gingran . ongit nu hu micel is godes
mildheortnysse þe him forgeaf *þæt* hi hi gecnawan moston . *þæt*
hi gebroðra synd . Ða hét eustachius hi to him clypian . and axode
hwæt hi [2]wæron . and hi him sona arehton eall-swa we her bufan
sædon . and he þa gecneow *þæt* hi his suna wæron . and hi to him
genam . and clypte . and cyste . and hi ða ealle heora cneowa
gebigdon to criste . and mid wope and onbryrdnysse þancunge
dydon . fram þære oþre tide þæs deges . oþþe sixtan tide for heora

[1] Leaf 175, back. [2] Leaf 176.

master, that thou art Placidas, tribune of the soldiers, and wert afterwards in baptism named Eustace, whom likewise the Saviour Himself vouchsafed, by means of the hart, to call to His mercy so that he believed on Him; and he then, because of manifold trials which came to him, took his wife, who I am, and his two sons, Agapitus and Theophistus, and journeyed to the land of Egypt; and, as we rowed, then the ship-master took me by compulsion from him, because he was heathen, and he held me captive in his country; and Christ is my witness that neither he nor any man hath defiled me unto this day; but Christ the Living one preserved my chastity. Now that I have said all this as it happened, now I pray thee, by the great power of our Lord, that thou tell me whether thou know this.'

When Eustace had heard this, then he beheld her and recognised her by her beauty, and for great bliss wept and kissed her, and thanked God Who comforteth all those that trust in Him, and delivereth from all anguish. Then said she to him, 'Lord, where are the sons of us two?' He answered, 'Wild beasts caught them.' And then he related to her how they were taken. Then said she, 'Let us give thanks to Christ; I believe verily, that like as God hath granted us that we two should find each other, that He likewise will grant that we two may discover our bairns.'

Then said Eustace, 'But did I not tell thee, that the wild beasts caught them?' Then said she, 'Yesterday I sat within my hall, when I heard how two young knights spake betwixt themselves about their childhood; now know I, of a truth, that they are our bairns; neither knew they themselves that they were brothers save through the narrative which the elder brother related to the younger. Understand now how great is God's mercy, which granted them to know that they are brothers.' Then bade Eustace to call them to him, and asked who they were; and they immediately related to him even as we said above; and he then knew that they were his sons, and took them to him, and embraced and kissed them, and they then all bowed their knees to Christ, and with weeping and fervour made thanksgiving for their meeting from the second hour of the day until the sixth hour.

gemetinge . Þa soðlice asprang se hlisa geond ealne þone hired . and hi ealle ge-gadere wundrodon . and blissodon for heora gemetinge . and miccle þe bliðran . þe hi ofer-winnen hæfdon þa hæþenan . Ða þy oðran dæge dydon hi þa mæstan gebeorscype . and gode þancode his micclan mildheortnysse . Þa æfter þam þe hi gewyld hæfdon eall heora feonda land . and hi mid micclum sige ham hwurfon . and læddon mid him micele herehuþe . and manige hæftnydlingas . Þa gelamp hit þæt se casere traianus wæs forð-faren . ær þam eustachius of þam gefeohte come . and wæs gesæt oþer cyning adrianus hatte . se wæs hæþen . and wyrsa on welhreownysse . þa eustachius ongen com of þam gefeohte . þa eode se casere him ongean swa hit þeaw is mid romanum . and mersode micele symbelnysse for þam sige þe he geworht hæfde . and axode hine embe þæt gefeoht . and embe his wif . and his suna . hu he hī geaxode . þa ðy oþran dæge ferde se casere to þam temple þæra deofol-gilda . and eustachius nolde in-gan mid him . ac stod þær-ute . þa clypode se casere hine . and axode hwi he nolde offrian þam godum for his sige . and swiþost for-þam þe his wif and his cild funden hæfde . Ða cwæð he . Ic wurþige and gebidde minne drihten hælendne [1]crist . and him unablinnendlice bena offrige . se þe gemiltsode mire eaðmodnysse . and me geledde of hæftnyde . and min wif me forgeaf . and mine cild . nat ic witodlice nanne oþerne god . ne na wurðige . buton þone heofonlican god . se ðe ealle gesceafta gesceop . ge þa heofonlican . ge þa eorðlican . and fela wundra wyrcð . Þa wearð se casere mid micelre hat-heortnysse gefylled . and het hine ungyrdan . and bewæpnian . and beforan his ansyne ætstandan mid his wife . and his cildum . swilce ofergægendne his hlafordes bebod . and he swa-ðeah na to þæs hwon fram his geleafan . and þam soðan gode gecyrran wolde . Þa geseah se casere þæt he hine þurh nan ðing awendan ne mihte fram cristes geleafan . het ða hine gelædan mid his wife . and his cildum , into anum eorð-huse . and het ane strange leo lætan into him . þæt hio hī abitan sceolde . Þa arn seo leo . and gestod wið þone eadigan wer eustachium . and aleat mid þam heafde , and feoll to his fotum . and geeaðmedde hi to him . and

[1] Leaf 176, back.

Then verily the fame spread over all the household, and they all wondered together, and rejoiced for their meeting, and that much 412
the more blithely because they had overcome the heathen. Then the next day they made a very great feast, and thanked God for His great mercy. After they had subdued all their enemies' land, and they, with great victory, had returned home, and carried 416
with them great plunder and many captives, then it happened that the Emperor Trajan was dead before Eustace came from the fight, and there was appointed another king, called Adrian, who was heathen, and worse in ferocity. When Eustace came again from 420
the fight, then went the emperor to meet him, as is the custom with the Romans, and proclaimed a great solemnity for the victory which he had gained, and asked him about the fight and about his wife and his sons, how he had heard of them. Then the next day 424
the emperor went to the temple of the idols, and Eustace would not go in with him, but stood there outside. Then the emperor called him, and asked why he would not offer sacrifice to the gods for his victory, and especially because he had found his wife and 428
his children.

Then said he, 'I worship and pray to my Lord Jesus Christ; unceasingly I offer supplications to Him, Who had pity on my lowliness and brought me from captivity, and gave me back my 432
wife and my children; verily I know no other God, nor worship any save the Heavenly God, Who created all creatures, both the heavenly and the earthly, and worketh many wonders.'

Then the emperor became filled with great rage, and com- 436
manded men to ungird and disarm him, and that he should stand up before his face with his wife and his children as being a transgressor of his lord's commands; and he, however, in no wise would turn from his faith and the true God. When the emperor 440
saw that he could by no means turn him from Christ's Faith, then he commanded him to be led with his wife and his children into a den, and bade a strong lioness to be let in to them, that she should devour them. Then ran the lioness, and stood by the blessed man 444
Eustace, and bowed down her head, and fell at his feet, and humbled herself to him, and arose again, and went out of the

arás eft and eode of þam huse . Eornostlice se casere geseah þas
420 wundorlican wæfersyne . þæt se leo heora ne oðhrán . þa het he
gefeccan ænne ærenne oxan . and þone onælan . and þa halgan
ðær-on dón . þa com þider unrim folces cristenra . and hæðenra
to þisse wæfer-syne . þæt hi woldon geseon hu þa halgan þrowodon .
424 þa bæd eustachius þæt hi him fyrst leton þæt hi him to gode
gebædon . hi þa apenedon up heora handa to gode cweðende .
Drihten god eallra gesceafta scyppend gesewenlicra . and un-
gesewenlicra . þu þe eallum eart ungesewenlic . 'on þinum mægen-
428 þrymme . Fram us soðlice þu wære gesewen swa þin willa wæs .
gehyr us nu leof drihten to þe gebiddende . Efne nu ure gewilnung
is gefylled þæt we togædere cuman moston . and gecarnian to
onfone þone gemanan þara haligra . swa ða ðry cnihtas þe þurh
432 fyr afandode wæron . and swa-þeah þe ne wiðsocon . læt us nu
drihten þurh þis fyr geendian . and sele ðam mede on heofenum
þines wuldres mid us þam ðe on eorðan ure gemyndig beo . and
syle him genihtsumnysse ofer eorðan . and gif hī on sæ oððe on
436 lande gefrecnode beon . and hi ðe gecigan þurh urne naman . beon
hy alysede fram ælcere frecednysse . and gif hi on synnum
befeallán . and hi þe þonne halsian þurh ure eadmodnysse . forgif
him drihten forgifnysse heora synne . and eallum þe ure gemynd
440 dón and þé wuldriau , forgif him fultum . and heora gehelp .
forgif drihten þæt þyses fyres hæto sy gecyrred on wætne deaw .
and læt us on þisum geendian . and gelicie þe on urum lichaman .
þæt hi ne beon totwæmede . ac læt hi beon her ætgædere gelede .
444 þa hi þis sædon . þa com stefn of heofonum þus cweþende . swa
hit bið swa ge biddað . and miccle ma . for-þam ge wæron win-
nende on godan life . and ge wæron for-þyldiende mænig-fealde
cos[t]nunga . and swa-þeah næron ofer-swiþde . Cumað nu on
448 sybbe . and onfoð wuldorbeah eowres siges . and for þissum
hwilwendlicum yflum . brucað þæra ecera goda on worulda woruld.
Ða þis gehyrdon þa eadigan halgan . þa sealdon hi hi sylfe þam
fyre . and þærrihte seo hæto þæs fyres acolode . and hi þa wul-
452 [2]drodon þa anwaldan and hergendlican þrynysse . and sungon godes
lofsang . and heora sawla on sibbe criste ageafon . and þæt fyr

[1] Leaf 177. [2] Leaf 177, back.

house. Earnestly the emperor saw this wonderful spectacle, that the lioness touched them not; then bade he fetch a brazen ox and 448
heat it and put the saints therein. Then came thither countless folk, both of Christians and heathens, to this spectacle; for they desired to see how the saints would suffer. Then besought Eustace that they would allow them time to commend themselves 452
to God, and they stretched up their hands to God, saying, 'Lord God, Creator of all creatures, visible and invisible, Thou Who to all art invisible in Thy Majesty, by us verily Thou wast seen as Thy will was; hear us now, dear Lord, praying to Thee; behold 456
now our desire is fulfilled, that we might come together, and merit to receive the fellowship of the saints, even as the three youths who were tried by fire and yet denied Thee not. Let us now, Lord, end (our lives) by this fire; and give to those who on earth 460
shall be mindful of us the meed in Heaven of Thy Glory with us; and give them sufficiency on earth; and if they, either on the sea or on the land, are endangered, and they call on Thee through our name, may they be delivered from every danger; and if they fall 464
into sins, and they then adjure Thee by our humility, give them, Lord, forgiveness of their sins; and to all those who make memorial of us, and glorify Thee, give them aid and help them; grant, Lord, that this fire's heat may be turned to wet dew, and 468
let us end (our lives) in it; and may it please Thee, as to our bodies, that they be not separated, but let them be here laid together.'

When they had said this, then came a voice from heaven thus 472
speaking: 'It shall be as ye pray, and much more, because ye were striving in good life, and ye were enduring manifold temptations, and nevertheless were not overcome. Come now in peace, and receive the crown of glory of your victory; and, in exchange 476
for these transitory evils, enjoy the eternal goods to ages of ages.' When the blessed saints heard this, then gave they themselves to the fire, and straightway the heat of the fire cooled, and they then praised the glorious and laudable Trinity, and sung a psalm 480
to God, and gave up their souls in peace to Christ; and the fire touched them not, not even a hair of their heads. Verily after

heora ne æthrán . ne furþum an hǽr heora heafdes . Witodlice æfter þrim dagum com se arleasa casere to þære stowe . and het geopenian þone ærenan seare-cræft þæt he gesawe to hwam þara haligra lichaman gewordene wæron . þa geseah he hi gesunde . þa wende he þæt hi ða git lyfdon . and het hi ða wurpan ut on ða eorðan . þa wundrodon ealle þa þe þær wæron . þæt þæt fyr ne æthrán furðon anes hæres on him . ac heora lichaman wæron hwittran þonne snaw . þa wæs se casere afyrht . and þanon ferde to his healle . and seo menio þe þær ætstod . clypodon . Mycel and mære is se god cristenra manna . and an soð god hælende crist . and nis nan oþèr buton him . se gedyde þæt fyr ne for-nam ne an hær heora feaxes . and þa cristenan namon heora lichaman diglice . and bebyrgdon . and getimbrodon gebædhus siððan seo ehtnys gestilled wæs . and mærsodon heora gemynd on þam dæge kal. nouembris . Ðis is þæt lif þæra eadigra martyra . and her is seo geendung heora wuldorfullan gewinnes . Witodlice ealle þa ðe gecarniað and mærsiað heora gemynd . and hi gecigað to fultume . hi begitað þa god þe þam halgum behatene synd þurh ða gife ures drihtnes hælendes cristes . Ðam sy wuldor and miht on worulda woruld á on ecnysse. AMEN.

## XXXI.

### INCIPIT VITA *SANCTI* MARTINI EP*ISCOP*I ET CONFESSORIS . ANGLICAE (*sic*).

[Various readings from K. (= Cotton, Calig. A. 14, imperfect); and from B. (= Bodley, NE. F. 4. 12, imperfect and of later date).]

SVLPICIVS HATTE SVM [snoter] WRITERE .
ÐE WOLDE AWRI[1]tan þa wundra and mihta
þe martinus se mæra mihtiglice gefremode
on þisre worulde . and he wrat þa be him
þa ðing þe he of-axode . oððe æt him sylfum .
oððe æt oþrum mannum . forðan þe manegum wæron
his wundra cuþe . þe god worhte þurh hine .

[1] Leaf 178.

three days came the wicked emperor to the place, and bade men
open the brazen engine, that he might see to what those saints' 484
bodies had turned. When he saw them sound, then weened he
that they yet lived, and bade them to be thrown out on the earth.
Then wondered all those who were there, that the fire had not
touched even a hair of them, but their bodies were whiter than 488
snow. Then was the emperor afraid, and went thence to his hall;
and the multitude who stood there cried, 'Great and exalted is the
God of Christian men and the one true God Jesus Christ, and
there is none other but He; Who caused the fire not to consume a 492
single thread of their hair.'

And the Christians took their bodies secretly, and buried them;
and built a chapel after the persecution was stilled; and celebrated
their memory on the day of the Kalends of November. This is the 496
life of the Blessed martyrs, and here is the ending of their glorious
strife. Verily all those who are worthy, and glorify their memory,
and call them to their assistance, such men shall obtain the good
things which are promised to the Saints through the grace of our 500
Lord Jesus Christ; to Whom be glory and power to ages of ages,
ever in eternity. AMEN.

# XXXI.

## NOV. 11. ST. MARTIN, BISHOP AND CONFESSOR.

[See also Ælfric's Homilies, ed. Thorpe, ii. 498.]

THERE was a certain wise writer, called Sulpicius,
who desired to write the miracles and mighty deeds
which the great Martin mightily performed
in this world, and he therefore wrote concerning him 4
the things which he had learned, either from himself
or from other men, because the miracles,
which God wrought by him, were known to many;

1. B. *supplies* snoter.
2. B. he (*for* ðe); writan; wundræ; þa mihtæ.
3. ðe mǽra; fremode.
4. þissere; bi.
5. sylfe.
6. monnum; monig weron.
7. wundre cũþe; wrohte.

and we þæt englisc nimað of þære ylcan gesetnysse . 8
ac we ne writað na mare . buton his agene wundra .
[I.] MARTINVS SE MARA BISCEOP WÆS GEBOREN on þam fæstene
sabaria gehaten pannoniscre scire .
and on ticinis he wæs afed italian landes . 12
He com of hæðenum magum æþelborenum swaðeah
of wurðfulre mægðe . æfter woruld-þingum .
his fæder wæs ærest cempa . and eft cempena ealdor .
and martinus wæs gewenod to wæpnum fram cild-hade . 16
and camp-dome fyligde betwux larlicum gefylcum .
ærest under constantine þam æþelan casere .
and eft under iuliane þam arleasan wiðer-sacan .
na swaþeah sylf-willes . forþan þe he fram cild-hade wæs swyðor 20
onbryrd þurh god to godcundlicum þeow-dome .
þonne to woruldlicum campdome . swa swa he cydde syððan .
Þa ða he wæs tyn wyntra þa wearð he gecristnod
his maga unþances . and on wundorlicum gemete 24
sona to godes þeowdome he wæs eall gehwyrfed .
and þa þe he wæs twelf wintra he ge-wilnode to westene .
and he hit eac gefremode gif he þa ylde hæfde .
His mod wæs swa þeah æfre embe mynstru smeagende . 28
oþþe embe cyrcan . and godes gesetnyssum .
he smeade þa on cild-hade . þæt he siððan gefremode .
Þa wæs þære casere (*sic*) bebod [1] þæt þæra cempena suna
þe wæron forealdode wurdon genamode 32
to þam ylcan camp-dome þe heora fæderas on wæron .
and martinus þa wearð ameldod fram his fæder .

8. wæ; nimæð; þare ylcæn i-settnysse.
9. writæð hā.
10. ÐE MERE BISCOP; I-BOREN.
11. i-hāten; scire.
12. ón; i-fedd italiam londes.
14. wurðfule; weoruld-þinge.
15. cempæ; æft cempæne.
16. i-wenod; wepnum from child-.
17. larlice folcum.
18. æþelen.
19. æft.
20. nā swā-; forþam; wæs swiðor.
21. on-brûd; godcundlice.
22. þonè; woruldlice; hē.
23. hē wæs tēn wintræ; i-cristnod.
24. unðancæs; wundorlice i-mete.
25. sonæ; all i-hwyrfed.

[1] Leaf 178, back.

and we take the English from the same account; 8
but we will write no more but his own miracles.

Martin, the great bishop, was born in the fortified town
called Sabaria, in the province of Pannonia,
and was brought up in Ticinum (Pavia) in the Italian land. 12
He came of heathen parents, but nevertheless noble,
of honourable kindred in worldly things;
his father was first a soldier and afterward a captain of soldiers,
and Martin was accustomed to weapons from childhood, 16
and followed war amongst the soldiers in training;
first under Constantine the noble emperor,
and again under Julian the wicked apostate;
nevertheless, not of his own will, because that from childhood he was rather 20
instigated by God to divine service
than to worldly warfare, even as he afterward shewed.
When he was ten winters old, he was anointed with chrism (as a catechumen)
against the will of his parents, and in wondrous measure 24
he was at once wholly turned to God's service;
and when he was twelve winters he desired (to retire) to the desert,
and he would likewise have accomplished it, if he had been old enough.
His mind was, nevertheless, ever pondering about monasteries 28
or about churches and God's ordinances;
he meditated in childhood that which he afterwards performed.
Then was the emperor's command that the sons of the soldiers
who were superannuated should be nominated 32
to the same military service in which their fathers had been,
and Martin was thereupon denounced by his father,

26. þa ða; wilnode.
27. ænc.
28. swā-; efre; mynstre smeagunge.
29. cyrcean; i-setnysse.
30. childhāde; syððan fremedo (!).
31. þæs casere (*sic*); þare cempenæ sunu.
32. weron; i-namode.
33. heorre fæderæs; weron.
34. from.

þe on his weorcum andode . and he wurð geracenteȧgod
þa þa he fiftyne wintre wæs . betæht to þam gewinne
mid anum his þeowan þe his gesiðe wæs .
þam he sylf þenode . swiþor þonne he him .
and samod hi gercordoden swa swa gelican .
þreo gear he ferde mid þam folclicum cempum .
buton gewæpnunge ærþan þe he wære gefullod
ungewemmed swa-þeah fram woruldlicre besmitennysse
on þære þe mennisc cynn micclum on syngað .
Embe his efen-cempan he hæfde wel-willendnysse .
and micele lufe . and gemetfæst geðyld .
and soðe eadmodnysse . ofer mennisc gemett .
Swa micele forhæfednysse he hæfde on his bigleofan .
swilce he munuc wære swiðor þonne cempa .
and for his æðelum þeawum his efen-cempan calle
þa hine arwurðodon mid wundor-licre lufe .
He næs þa git gefullod . ac he gefylde swa-þeah
þæs fulluhtes dæda mid fulfremedum weorcum .
swa þæt he swincendum fylste . and fedde þearfende .
and nacode scrydde . and nan þing him sylfum
of his campdomes scipe on his seode ne heold .
buton þæt he ðæg-hwamlice to bigleofan hæfde .
swa swa þæt god-spel sægð . Ne þenc þu be mergene .

II. ON sumere tide he ferde forð þurh ane burh ambianis gehaten on hetelicum wintra .
on swa swiðlicum cyle . þæt sume men swulton þurh þone .
þa gemette he ðær ænne þearfan [1]nacodne
biddende þa riddon (*sic*) þæt hi him sum reaf sealdon.

35. þâ hê on; weôrcum âwâcode; i-racentegod.
36. fiftene; winne.
37. ânum; þeowan; gesiða.
38. þam ðe he.
39. hêo (*for* hi); reordodon; ilice.
40. gêr hê; folclice.
41. wæpnunge; êrþam; i-fullod.
42. unwemmed; from weoruldlicre bismitenysse.
43. ðare; mycele; syngiað.
44. euencempæn; wiel-.
45. mycel; metfest i-ðult.
46. soð-feste eadmodnesse; i-mêt.
47. mucele forhæfdnesse hê; bigleofene.
48. swyle; wêre; þone cempe.
49. æþele; euen-cempan þa alle.
50. *om.* þa; arwurðoden; wunderlice.

[1] Leaf 179.

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